

REVOLUTION

# TRUTH Owned AND DECEIT Denied

And Witnessed against:

OR,

A clear Manifestation of *Truth* and its *Servants* :

As also a Manifestation of *Falshood* and *Deceit*,  
with its *Servants*.

Wherein many several things are spoken to in plainness of Speech, and in Love to them who are willing to try all things, and to hold fast that which is good. Also many things are spoken to concerning the Book of *Common-Prayer*. And something annexed touching *Election* and *Reprobation*. Also there are some *Queries* touching *Womens speaking in the Church*; which is annexed for the Priests, or any of the contrary mind to Answer if they can, or else be silent, that say, *That no Woman may speak in the Church*.

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Given forth by a Friend and Lover of your Souls, Called  
*PATRICK LIVINGSTON.*

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*I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the Battel, Jer. 8. 6.*

*How do ye say, We are wise, and the Law of the Lord is with us? Lo, certainly in vain made he it, the pen of the Scribe is in vain. The wise man are ashamed, they are dismayed and taken, lo they have rejected the word of the Lord: and what wisdom is in them, Vers. 8, 9.*

*Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: to turn aside the needy from judgement and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. And what will ye do in the day of Visitation, and in the Desolation which shall come from far? &c. Isa. 10. 1, 2, 3, 4.*

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TRUTH OWNED

DECLARED

THE TRUTH IS THE ONLY WAY TO FREEDOM  
AND THE ONLY WAY TO FREEDOM IS THE TRUTH  
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## Truth Owned, and Deceit Denied and Witnessed against.

**T**he right knowledge of the true God, and Christ Jesus, whom he hath sent, a Light, that lighteth every man that cometh into the world : This is a deep myserie, even Life Eternal ; it's <sup>John 17.3</sup> Eternal Life by which this knowledge is witnessed and mani- <sup>John 8.12</sup> fested in man ; it comes not in the will or time of man ; Silver and Gold cannot purchase it ; none can attain to it who come not into the Light of Christ, which is the Gift of God, given in to every man that cometh into the world, for that end that man may turn in his mind at the moving of it, that he may wait in the belief of it, that in it he may see his condition, how that his mind stands in the alienation from the Life of God ; mind this, and that as he waites, he may receive power from God to come out of that which hath alienated his mind from union and fellowship with the Life of God in himself. But Man in this condition of alienation and ignorance of the Life of God, is a stranger unto God, being in the wicked thing which bringeth forth all manner of wicked works, and words ; and having slain the Lambs Witness in himself, he, in that murdering spirit, cannot abide them whom God hath raised his Witness in, and hath made them his Witnesses, whom we called *Quakers*, witness, even the Son of God come, who hath given us an understanding to know that this is he, the Christ of God, our Saviour, and not a Deceiver, as many do ignorantly affirm, That <sup>John 5.</sup> this is not the Christ of God, the true Saviour, the Light of the world, <sup>20.</sup> which we affirm, as we believe and know, to lighten every man that <sup>John 1. 4.</sup> cometh into the world ; and such who dare not say in the presence of God that they know him come in them : They say unto us that <sup>John 15.</sup> know him come, <sup>18, 19, 20.</sup> *Demonstrate unto us, how shall we know that that is the true Christ, and not a Deceiver, and an Antichrist, which you say is come in you ?* But whether such will believe us yea or nay, that doth not at all make void our Faith and Knowledge of him that he is the true Christ, no more than the unbelief of the unbelieving *Jewes* did make void the belief of them that knew him to have the words of *Eternal Life* ; they lookt not for another, no more do we. Might not the blind *Pharisees* <sup>John 10.</sup> have said, *How shall we know this man to be the Messiah ? Must this be he* <sup>20.</sup> *that will deliver Israel, that comes in such a poor low manner ?* And so they <sup>John 6. 68</sup> despised him, and would not believe that he was the Messiah, but said, *He is mad and hath a Devil, why hear ye him ?* though he was the same <sup>John 5. 9</sup>

Messiah of whom *Moses* and the Prophets did write that he should come. And they said, *We be Moses Disciples, but this fellow, we know him not* *Mat. 2. 4.* *from whence he is*; and yet I say, this was he whom they were preaching of in their Synagogues, saying, that he was to come, and they knew where he should be born; not that the Spirit of Christ had fore-revealed it, but because they did read of it in the Prophets words, who fore-saw his coming in his Spirit. Now we question not whether this be he, we believe this is he, in whom we have, and do find peace and satisfaction to our souls, and this is sufficient as to our Acceptance with God, and Justification in his presence, that we know that we do know him, in and by his Spirit which he hath given us, in which *1 John 3.* we know our dwelling in him and his dwelling in us, even by his Spirit he hath given us; and we know this to be his Spirit, it leads us to the same things which it formerly did lead the People of God in the Primitive times, and it works those things in us, and brings us into its pure nature, as the Scriptures declare it did in the Saints of old, and in this we see greater wonders wrought by Christ in us, by his Spirit in us, than ever any of those miracles of curing the Lame, Blind, Deaf and Dumb, and raising of the Dead; for all these he did in the flesh, signifying thereby that he would open the Eyes of the spiritual Blind, and raise the Dead, and make the Lame to leap for joy, which we are living Witnesses of, whom God hath raised from the Dead, and made us witnesses of his glorious appearings in us, for whom we wait to find him that hath appeared many a time to our comfort, in destroying sin in us, to appear more and more, that in that which hath made us alive, we may be kept alive. They said to Christ, *Shew us a sign*; and they saw many, as *the Dumb to speak, the Lame to walk, the Deaf to hear, the Dead to be raised, and Devils to be cast out*; but this was not a sufficient demonstration to them to believe, but they said, he was *Beelzebub, the Prince of Devils*, and yet he was the Messiah, whom they preached to come in Words, but in Life they knew him not. So you that would have us demonstrate to you, *whereby you shall know this to be Christ in us*, this we cannot do unless you come to know him in your selves, then will he manifest himself to your selves; then will ye be begotten into his Life, and knowledge of it in your selves, and being begotten and knowing him that begets you into Righteousness, in him you will know them that are begotten with you into the same nature. But all in the corrupt birth love their own that are of the like nature with them, but they hate them that are begotten of the Divine Nature, and such as be in the corrupt nature, how shall they know or own them that are in the Incorruptible Nature, seeing they be enemies and Strangers to the Lamb

Lambs nature in themselves, and then whereby can they see themselves? and not being come to that in which they should know their own conditions, how can they know others? And yet none more ready then such to judge others, who never truly knew right Judgement set up in themselves; none are capable to understand the judgement of Christ in his Saints, but them who are sanctified; they that know not judgement committed to Christ in themselves, they will judge him and his judgement to be evil, and not of God, where it is brought forth to victory in his Saints. There was never a Persecutor that yet owned himself to be a Persecutor of good and godly men; but always they judged falsely of good and godly people as now they do, persecuting them under the Names of Deceivers, Hereticks, Seditious Fellows, Troublers of the Peace, &c. and the ground-cause of this heinous mistake was, as it is, this, Because such have not, neither now do, come to the knowledge of the voyce of the Son of God in themselves; and so crucifying the Just One in themselves, they cannot endure his appearance in others; but as the Devil strives to keep them from his appearance in themselves, so he strives in and by such, as his most fit Instruments, to seek to stop his appearance in others, and such brand the Innocent with being *disobedient to the higher Powers*. Now we know there is no power above God, that power we know (who have believed) to be above the powers of darkness in our selves, and being subjected in our minds unto that power in our selves, we cannot resist any power ordained of God, whether the King, as Supream Magistrate, nor any of his Inferiour Officers, ruling in the power of God; herein we are willing to be (as we are) subject actively to such commands that arise from the power of God in us, and also to the commands of that power in Magistrates whether high or low; and knowing this power to be a righteous power, we know it commands no unrighteous thing, but forbids us that we should obey any command contrary to this righteous power in our selves, and much less in any other: for this is the ground-cause why we stand against all contrary actions and commands of the evil power in others, because the righteous power is arisen, and hath redeemed us, and is redeeming from all that which is contrary to God in our selves; for if we obeyed that power that rules in wicked Drunkards, and Swearers, and such like, then they would not have so beat, and abused us as many times they have done, and in some places yet do, but we may not resist them in that power they are led by, but in patience we give up our selves to the power of God, suffering in patience what God permits them to do to us, knowing that they shall not be permitted to do any thing to us but what shall work

Mat. 12.

14.

Joh. 7. 32.

Luk. 16. 14.

Amos 5. 10.

Rom. 13.

1. 2, 3, 4.

1 Cor. 1.

13, 24.

Eph. 5. 11

IJa. 29. 21

Pf. 112. 10

Pro. 5. 22

Rom. 8.

28.

for Gods Glory, and our wellfare. And for this cause it is that I lay Pen to paper, that the mouth of the ungodly may be stopped, and that any who have any moderation may be informed what power we can bow to, and what we cannot bow to, but suffer under, and that people may know what it is that perfectes and what it is that was and is persecuted. There is that in the Conscience which is of God that never consented to sin; none can understand the words that come from the Truth, that proceeds from the Truth in others, unless they read with and in that of God in their own Consciences that favours right words. To that of God in you all I write, that in that ye may read, and in that ye may judge what power that was which was so gross in its dealings with an innocent people that came into the Town of *Sison*.

From the first of its proceedings I shall relate, until I come to its last. As I was on my Journey going down to *Scotland*, I came into *Sison*, it was ordered, that some Friends, and other sober people of the Town came into the house, and the love of God did spring in my heart to the people, whom I exhorted and warned as the Lord opened me, and I was moved to prayer among them, and as I was risen up, and had spoke but a few words, there came in a Constable, with one *John Lewins*, and some others, who violently haled me away, though I resisted not to go, and they had no Warrant, and the Town was as if there had been an uproar; to a Justices House I was had, he did not meddle with me, but put me over to another Justice, before whom I was had the next morning, who could not proceed against me he being alone, but he appointed that I should come to *Thumerstone*, where he said, another Justice (so called) would be; and a young man past his word, without my desire, *That I should appear the day appointed*; but I said, *I desire none to bind for me, I am given up to suffer what may be suffered to be done to me*; but the Justice took his word for my appearance. The malicious man, *John Lewins*, said, *I would speak again when I came to the Town*. I was asked, *If I would?* I said, *If the Lord moved me, who had given me a feeling of his Life, I should declare what I did feel*. *Lewins* dealt with the Justice, *That some other course might be taken with me until the day appointed*, which was the sixth day I should appear, it being the first day on the morning I was before the Justice, who answered, *What shall I do with him, can I sew up his mouth?* And so I came away, and was at liberty till the sixth day, before which day we had several Meetings, one of which was at *Sison*, the fifth day: Now the Justice took the names of *Matthew Whatoff*, *John Whatoff*, *Ellin Whatoff*, *Richard Franck*, *Katherine Whatoff*, *Ellice Whatoff*, *Ann Burbidge*, *Ann Plummer*, *Ellin Taylor*; And at the end of the Warrant

(to bring in these abovesaid the sixth day) was writ a few lines to break up our Meeting, if there were any; but not a word in it to take any more Prisoners; but when our Meeting was breaking up, they came and laid hands upon *Richard Reed*, *Matthew Smith*, *Thomas Walker*, *Thomas Patchet*, and *Richard Brown*, and *William Clark*; They desired to see their Warrant, and when it was seen, there was no orders to take any, but to break up the Meeting, and the Meeting was broken up, and Friends were going away before we see them, and Friends were not willing to go, seeing they had not a Warrant, and they took them one by one, carrying them by force to an Ale-house; A Friend read the A&T to them, *That they ought not to meddle without Authority*, which they had none, yet they were furious and violent, and bid them complain of them; and they set men to watch them, where they sat up all night.

Now *Elizabeth Hooton* came in to see the Prisoners, she prayed among them; the wicked man *Lewins* pulled and drew her, and used her badly, and had like to have hurt her, being an old weak Woman, but she was not at the Meeting; and I came in to see Friends, and the bad man *Lewins* did throw me violently against the Post of the Door, and my Head strook on the Post, which made me giddy for a time, so that I sat still, and then he began to draw me, though that I was somewhat giddy in my Head with the stroke; and before that, he stroke me with his Hand, and with his Foot, because I came in to see Friends, and there they kept Friends, and at night they had them to one called *Justice Babington*, but no justice appeared in him, and the Priest went before them to *Matthew Babington*, and so he gave them order, to have them the next day to *Thurmerston*; and there they had us with Swords, and Staves, and put us in an Orchard, where many people came, and the everlasting Truth was declared unto them, which came over all, so that none were able to gainsay, the power of Truth was so mighty; and so the rage of the wicked wrought for the Praise of God, but to their own confusion: for several hours we kept Meeting among the People, and the People were sober, and many were reached, it was a good serviceable day, blessed be the Lord that makes the rage of the ungodly to turn to his praise, and comfort of the Souls of his People, for we were very chearful and glad in our hearts that the Lord gave us that good opportunity: but some did fret and fume, and was made in heart to hear the sound of Truth go forth among the People; and we were at the back of the House where the Justice was, but none had power to stop the declaration of Truth; *Glory to the Lord our God, who makes all things turn for good to his Children that obey him, who are given*



to do his Will. And then we were called one after another before two men (the dumb Priest being present, for dumb he was, as if he had lost his strength, he opened not his mouth to any of the men Friends) called Justices, one of the Justices opened not his mouth, as I heard, but Bibington did ask me, *Where my dwelling were?* I told him, *In Scotland.* He asked me, *What I did in Sison?* I told him, *Being on my Journey to my Countrey, have occasion to be a night there some of my Friends, and many other People came in, and I praised God among them, and exhorted them, and prayed among them.* He asked, *If we had a Book of Common Prayer among us?* *Nay, the presence of the living God was among us.* I took out my Bible, and bid him *Judge me according to that;* and it seems the Bible was a torment to him. He said, *Tell him not of the Bible, had we a book of Common Prayer among us, and did we worship according to that?* The Power of God did arise, and I charged him in the Dread and Power of God, *To Judge us according to God's Witness in his Conscience, and according to the Scriptures.* He could not look one streight in the face; I believe in my heart, that Gods Witness in the man smote him, for the short time I was before him, he could not look me stedfast in the face. And he asked a Friend, *If he spoke or prayed in the Meeting?* He said, *He did not.* Said he again, *You might pray in your heart, though you spoke not words.* Others he asked, *If they joyned in Prayer?* And so for praying and speaking in the Truth, and for joyning in prayer, and for praying in heart, we were all fined, some less, some more, and sent to Prison by men with Swords and Staves; and now we pray and speak, and praise God in his own Spirit in Prison; and Truth they can never stop, though they call it error; And though the men that took us, proceeded against us in the wrathful Spirit, having no Warrant, and abused us, and one of them did beat and push, and when this was told him, called a Justice, he waved that, and would not do justice. And now let any sober man consider if that be the higher Power, the Power of God which we are to be Subject to, even that Power which is holy and peaceable; it breaks not the true peace, but keeps the peace. But why have all been so on heaps and tumults? What! are there some beginning to see the deceit of the Priests? And for what did the Priest of Sison go before the men that were with their Swords and Staves guarding the Innocent to *Matthew Babington?* Did he not go to stir him up against them, the rage of man, and to make them appear odious? What, would ye have us be like *Papists* with their implicit Faith? Must we not question the Truth of your way? There is several in *Sison* coming out from among you, because they cannot find satisfaction among you to their immortal Souls. Has your



your *Priest* no better way to deal with them, than by going to stir up the Magistrates against them to put them in Prison? Has your *Priest* come to them, (and laboured in their houses with them to convince them?) What certainly do you bring the people to, whereby they may know you to be the true Ministers of Christ? Can the people hear you with quiet comfort, unless they come to be terrified in themselves that you are true Ministers of Christ? Whereby may they come to this certainty, or are you come to it in your selves? Is Christ himself in Spirit manifested in you? Were you made fit for the work of your Ministry, by the Power of Christ working in you, giving you to feel, taste, and handle of the Word of Life in your selves? And were you sent to preach by the Word of Life in your selves? Do you preach what you feel, taste, and handle in the Word of Life manifested in your selves? Is not this a weighty concernment both for you and the people, first, for you to know your selves; and next for the people to know you, what ye are. Ye are to search and try your selves, prove and try your selves; How came you to the several Offices of your Ministry, as Bishops, or Arch-Bishops, and so downward to the Priests? This is a thing, however you may slight it, which greatly concerns you to lay to heart, for an account you must give; and is it not a very dreadful thing for men to take upon them to be called Bishops, and so downward to Priests, and that for no other end, but that they may get gain or maintenance, to keep the body in pomp, and vanity, idleness, &c. This is the end of all those that are not made by the power of God Ministers; for none can seek the Glory of God, but they that come to be regenerated by the power of God. Is it not a dreadful thing for men to say they are Ministers of Christ, and to preach him in words, and yet never were acquainted with him in his own Spirit? and not only so, but would force all to bow to their Imaginations; Is not Christ the Power of God, the Anointing within, who fills and contains all things? Is not Minister, Servant, or Steward, one that serves, or stewards forth to his fellow Servants, what from his Master he receives? Ponder in your minds in the Light. Do you serve Christ, the Anointing, the Power of God? Do you know him in you, to give you what you preach to the people? Do you minister forth what you receive from himself in you? or do you minister forth those things or words which the holy Men of God ministred forth from the Power of God in them? they durst not glory in any thing but what Christ had wrought in them; they durst not stretch forth to other mens Lines made ready to their hands; but knowing the Word of Power in themselves, in it they spake words, as Christ's Ministers now do; but there

2 Cor. 12.

5.

Mich. 3.

11.

Isa. 55. 10

and 11.

Rev. 2. 2.

1 John 1.

1, 2, 3.

were them that did hear the words that the Power had spoken in us  
 them, but came not to the same Word of power in themselves, and these  
 were deceivers; And are not such deceivers now that do so? And do  
 not Bishops and Priests do so? who say, *Immediate Revelation is ceas-*  
*ed, and Vision is ceased,* say they. To them it is ceased, and so the Scrip-  
 ture is fulfilled, *where Vision ceaseth, the people perish;* this is true,  
 Priests and People perish for want of the Vision of the Lord in them;  
 and because it is not to be found among them, they think it is no where  
 now to be found; but their thoughts deceive them. Must we trust our  
 Souls with these men that say, *Vision and Revelation is ceased?* How know  
 they the Father, seeing *none know the Father, but they to whom it is*  
*revealed*? Is not here Antichrist against Christ, the Anointing,  
 the Power of God? Hereby know we that we know him, because he  
 hath revealed his Life and Power in us. By what do you know him?  
 If you say, by the Scriptures; by what do you know the Scriptures?  
 Can any man rightly know the Scriptures, unless he be led by that  
 Spirit unto those things which the Scriptures testify of was wrought in  
 the Saints? Can you ever profit the people by telling them what Christ  
 did in his Servants, and what he will do for them, unless you your-  
 selves come to know him in you, to do in you what he did in them?  
 you can never bring people farther then you come your selves, you do  
 but bring them to words, and not to the Power. For with good words  
 and fair speeches, you deceive the hearts of the simple, and make  
 Merchandize of their Souls for your dishonest gain; but what will you  
 do in the end, when ye shall come to see that Christ never bad you go  
 Preach him? He bid his Disciples, *Go, Preach, &c.* but when did  
 he speak in you? When did you hear his Voice, who say, *It is ceased?*  
 Is that a Commission to you, because it was to them? deceive not  
 your selves. You take that which Christ said, *Go, &c.* but why do  
 you not take that also, to wait for the pouring forth of his Spirit of  
 Promise upon you, the Spirit of Truth which they received, which  
 Gods Children now receive, by which their minds are guided into all  
 Truth, by which they know when and where to go, and what to do, and  
 say as they are guided by his Spirit; Such as are made Overseers of the  
 Holy Ghost we own, but such as say, *It is ceased to speak in man,* are not  
 made Overseers by it, but are made after the will of man, such always  
 Persecuted them who knew the Holy Ghost in them. Here we come  
 to see the foundation of all Professions out of the Power; it is not  
 their professing or speaking what the Saints spoke or professed, that can  
 hide them in this day that the Lord hath appeared in ten thousand of  
 his Saints. In the Light of our Lord Jesus we see how these called

Mat. 11.  
 27.  
 Pro. 29.  
 18.

Rom 8. 14  
 ver. 11, 12,  
 13. and  
 vers. 9.

Rom. 16.  
 18.

John 16.  
 13.

Acts 20.  
 28.  
 Gal. 4. 29

Teaching in their several Forums, have erred from the true foundation. When *Pneumatics* had the power in their hands, they imitated as near as they could what they found written in the Scriptures, but they said, *Vision and immediate Revelation was ceased*; and they layed their hands being assembled together. They were asked many times, *whether they were moved by the Holy Ghost to lay on hands?* And, if any by laying on of their hands received the Gift of the Holy Ghost, as Timothy did? They plainly confessed, *That the Holy Ghost was ceased to speak in them; and they durst not say that any received a gift by laying on of their hands; and then what effect had it, or what leaved it for? and what right had they to imitate it more than any others?* And they had many good words in their Preaching and Praying, but in the Divine light we did see them; and Testimony was born against them; and they strove with us, and did Persecute Friends, and would have had Friends turned unto them; but in the Light they were seen and discovered not to be according to the True Ministers of old, neither in Preparation, Call, nor Doctrine, nor Maintenance; and many a faithful Testimony was born against them, both by Word and Writing, which continues to this day. And if we had forsaken the Truth for fear of outward Sufferings, and turned unto them, then we must have turned with many of them to the Bishops, or else have crept into corners with others of them; and if we should have done so, if Papists should come then they would Cry, *T. H. & N., or B. H. & N.* But the Truth which we witness is come, is unchangeable; and as we stand in it, we cannot change with the changeable wayes, whereby men are set up, and by men pulled down again; but what God hath set up, man cannot pull down. And the cause of all these changeable wayes of Priests and others, is, because they come not to the Foundation in themselves, which cannot be shaken nor changed; and if the Enemy can keep Bishops, and Priests, and People, from the Foundation within, Christ Jesus, he matters not how much they Preach, Pray, or profess of the Scriptures, the things of God; because *no man knoweth the things of God, but by the Spirit of God*; Christ within manifested in Power to Reign, there is the true Foundation: now all Preaching, Praying, and Singing, which doth not arise from this Foundation, ariseth from Antichrists Spirit; such are Antichrists Ministers, they deny Christ come in the Flesh, they deny that Christ now a dayes doth speak immediately in man, Christ his coming in mans mortal Body, his being manifested infallibly in mans mortal flesh to teach; this they deny, and so deny the end for which Christ came in the flesh at Jerusalem, namely, *That he might come in Spirit again, and be made manifest*

assist in the Spirit of speaking, and understanding, and guiding them by his Spirit of Truth in all things. Now we clearly see and know in the Truth of our God, that this is that Spirit of Antichrist which keeps people from the knowledge of Christ come in themselves; that is Antichrist that says, *Immediate Revelation is ceased.* Now Bishops, Priests, and others, that say unto us, *There is a delusion for us to say, Immediate and Infallible hearing of Christ within us is ceased,* such clearly discover themselves to us, to be led by the Spirit of Antichrist, which keeps them in the denial of him come in themselves, and so would force all to their damnable Faith, which is not the Faith of Gods Elect that brings to know Christ within the hope of Glory; to such we cannot bow, pretend what they will; the Worship of such we utterly deny, the Prayers of such is an abomination to the Lord; such we cannot hear; nor can we own their impositions and prescriptions, who deny Christ to be come in them, and manifested in their flesh; such are made by the will of men, and not by the Will of God; the higher Power, the Power of God rules not in them, who say, *There is delusion in man for the coming of Christ, immediately, and infallibly to be made manifest in the mortal flesh.* And though such see themselves to get good words, even the words that Christ spoke, and say, *Hear the Word of the Lord, thus saith the Lord;* yet they lie, the Lord hath not spoken himself in them; but they say, *he saith, because he speaks so to the true Prophets and Ministers;* but what is that to the false who never heard his Voice in themselves? This was the practice of the false Prophets, who heard not the Lord to speak in themselves; they did steal the Words of the Lord, which the Lord had spoken in the true Prophets; and did use their Tongues, and said, *He saith,* but the Lord had not sent them, *Jer. 23. 30, 31.* And though they did speak the Words of the Lord spoken in the true Prophets, they did not profit the people, because the Lord had not sent them, *Jer. 23. 32. Ezek. 12. 17, 18.* But the true Prophets were to hear the words from the Mouth of the Lord, which they were both to speak and write, *Ezek. 3. 4,* and verse 17. see *Chap. 33.* and verse 7. Mark these Scriptures, *Who have the form of Godliness, but deny the Power, from such turn away,* said the Apostle; of whom the people were as now they are, ever learning, yet never able to know the Truth. Now Christ is the Power of God, and they that plainly say themselves, that he doth not immediately speak in themselves, nor in any other, do not they deny the Power of Godliness? Shall we hear them? *This is my beloved Son, hear him,* said the Voice. So we are to hear him; the Church doth hear what the Spirit saith, Christs Sheep hear and know his Voice, but will not hear the

a Tim. 3.  
 5, 7.  
 Mar. 3.  
 17.  
 & chap.  
 17. 5.  
 Rev 2. 7.  
 Job. 10. 17

the Voice of Strangers. From whence arises your Doctrine and Discipline, that are not come to Christ infallibly to know his Voice in you? Can we trust our Souls unto such, who know not what themselves worship, because they know not what manner of Spirit they are of? Can such convert Souls unto God? Are not such put to Schools of Learning, as a man puts his Son to another Trade to get outward gain? Are such to reap Carnals, who are not come to him that sows Spirituals? Are the people a Vineyard, whereas the Priest will confess he infallibly knows not Christ in himself, but will call it delusion to hold any such thing? Is not the Flock of Christ innocent? Do not they hear his Voice? But if, the Priest take maintenance from none of his people, but such as are the Flock of Christ, who hear his Voice, he will get little or nothing. Doth not Christs Vineyard bring forth Fruits to his praise? And are Drunkards and Swearers, and ignorant People that know not Christs voyce, a Vineyard of Christ? Now he that is come to Christ, and to be in him, and hath sown spirituals, and hath a Vineyard, let him reap and eat of their carnals. Priests and People say, *We deny the Ministers maintenance, and say, The Labourer is worthy of his hire, or wages, Luke 10. 7.* But why doth not the Priest make use of *Mat. 10. 10.* that sayes, *worthy of his meat?* And here the Priests catch at what Scriptures they think make for them, which falsely they have charged against Friends; but the Priests will not be content with that maintenance which Christ allowed his Ministers; And seeing they would strain a maintenance from these words of Christ, why do they not allow of their way of Call, and their way of Doctrine to whom these things were spoken, namely, Christ immediately speaking in them? O (say they) *that's ceased.* Is it? but is the Hire ceased? I trow ye will not say so. Here the Bishops and Priests, &c. detect appears, and how that it is for Hire they preach, (mind) To such as put into their mouths, they cry Peace; but against such as will not, they prepare War, and away go they to the Magistrates, to stir them up against the Innocent who cannot put into their mouths: And they would force us, to have the Book of *Common Prayer* amongst us, and have put us in Prison because we had not the *Common Prayer Book*, and because the presence of God was amongst us, and praying and speaking in Love and in the Truth was amongst us; and because some said they joyned in Prayer, we are put in prison because we could not pay a fine. What? pay a fine for such doings? is it a sin for us to want a Book of *Common Prayer* amongst us? And will you give us liberty to want it for a little money? is this your zeal for the *Common Prayer Book*? Truly, Friends, ye had need be sure in your selves: that



that ye are right, seeing ye strive to force others, lest ye strive to force any to your way which you your selves are not infallibly certain to be right; and so not only walk in a wrong way yourselves, but also you have been instruments to make many Hypocrites in these Nations; by your forcing people to comply with you, though against their light and conscience. Many for fear of sufferings, submit unto you in many things which they are not satisfied with in their hearts; and so you have (with their own consent) made them Hypocrites. But the Hypocrite cannot please God. The *Papists* are your example in forcing, but you have no Example from the Apostles; nor Command from Christ for his Word or Voice you deny to hear in you, and then how can you have the confidence to force any, or to bind the conscience of any man to that, which God never required of yourselves: for his Requirements you know not, who say *Vision is ceased*. We may say, *Who hath required these things at your hands*, to which you would have us bow? Christ which commands in our selves or in others, we willingly submit to him actually with body and with mind; and as he hath made us sensible, and given us a discerning of Truth's Voice and Commands in our selves, so we favour what comes from him in others; and as we dare not submit to that which is contrary to God in our selves, no more dare we submit to evil in any other; yet we refuse not to suffer, but We will be their portion that persecute us for Righteousness sake; (mind) it is for *Righteousness sake*, not for plotting nor contriving against any mans person, nor for wronging any man, but simply for the Worship of our God.

Now I shall come to write something to our *Mittimus*, in Answer of it.

Say they, *Whereas the parties under-named have this day been convicted before us, as well by their own Confessions; as the notorious Evidence of the Fact, for being at a Conventicle, contrary to the Act of Parliament, &c.*

Answer, It is notoriously false that either we were Convicted, or ever Confessed our selves guilty of any evil doing, or any breach of the Law of God, or breach of the Act of Parliament, which forbids none to Worship God any where in reality, but it was made to stop Seditious Meetings; or those that meet in pretence to worship God, and yet have appeared sometimes to Plot and Contrive Insurrections; but this doth not at all touch Friends, for we never met for such an evil end; nor do we meet out of any pretence, but in reality, nor ever was there any Plottings found in any of our Meetings. And the Book of *Common-Prayer* allows, *That God be worshipped in Spirit and in Truth*;



we believe not that the Bishops and Priests (who say, *Vision and Revelation ceased*) do Worship God in Spirit and in Truth; this we cannot believe, neither can we hear such, but have warrant enough both from the Scriptures, and Book of *Common-Prayer*, to turn away from them; neither were we at any Meeting that truly may be called a *Conventicle*; it was no *Private Meeting*, nor contrary to the Scriptures of Truth; neither were we all one, for there were many more there of the People of the Town, then was of us, and they saw what was done among us; we are not ashamed of our Testimony, but bear it openly and not in Corners. And whereas you give command in your *Mittimus* to receive us to Prison, because we refused our several Fines to pay them for our Offence, as you say. What, is this an Offence to you, is this any notorious Evidence of Fact contrary to the Law of God, or contrary to the Act of Parliament, our Meeting in reality, in deed and in truth to worship God? We can appeal to Gods holy Witness in the King, and in all his Inferiour Officers, which will clear us (who are called *Quakers*) in all your Consciences, that we have been an Innocent People both in our Principle and Practice, who were never found to carry weapon to hurt any, since we were gathered in this Truth which we live in.

I shall set down our Names and Fines, and times of Imprisonment determined by them in our *Mittimus*.

I. l.

Parick Livingston Scottish-man, ten Weeks	04	10
Mathew Wharoff, six Weeks	04	00
John Wharoff, six Weeks	02	00
Richard Frank, one month	02	00
Anne Wisse, Thomas Burbage, three weeks	01	00
Elizabeth Hooton, three weeks	01	00
Richard Reed, one month	01	00
Thomas Walker, one month	01	00
Richard Brown, three weeks	00	05
William Clark, three weeks	00	10
Thomas Paget, one month	00	05
Mathew Smith, three weeks	01	00

When we are brought before Magistrates, oft-times they use to enquire if we had the Book of *Common-prayer* amongst us? and because we said it was not amongst us, though we worshipped God according as it is written in some part of it, to wit, *in Spirit and in Truth*, yet they fined us, as above, and sent us to Prison, because we might not pay a

Fine

Fine for that Liberty which Christ hath purchased for us by his bloody  
So it is in my heart to write something concerning the Book of Com-  
mon-Prayer.

Concerning a Form of Words.

Now, as touching a form of words, we may not be limited so as that  
we must use these *very words*, at such and such a time such and such  
words; such a day of such a Saint, to use such words; such limitation  
and restriction we may not own. For while Christ was in the flesh he  
set down a form of words to his Disciples, called the *Lords-Prayer*; and  
as he taught them in the flesh, so he promised that he would come again  
in the Spirit, and by his Spirit of Truth would lead them into all Truth.  
And when the Spirit of Truth was come in power, we do not find that  
they were limited, or that they limited any to a set Form of Words,  
without them; though they were to keep to a Form of sound Words, yet  
they were not prescribed to a Form of Words; So many for such a  
day, as *Christmas Day*, and such a *Saints Day*, we find no such thing  
warranted in Scripture, but them reproved that observed Dayes, *Gal. 4. 10.*  
But as there was an outward Law, and outward Commandments given  
to Israel of old, which were written in Tables of Stone, to be seen with-  
out with the visible Eyes, and to be heard with the visible Eares, which  
outward Law was the shadow or figure of the inward Law, so they came  
to be made Witnesses of that prophesied of Old, *I will make a new Co-  
venant with the House of Israel, and with the House of Judah; Not accord-  
ing to the Covenant that I made with their Fathers, in the day that I took  
them by the hand, to bring them out of the Land of Egypt, which my Cov-  
enant they brake, &c. But this shall be the Covenant that I will make with  
the house of Israel, and the house of Judah; After those dayes, saith the  
Lord, I will put my Law in their inward parts, and write it in their hearts,  
and will be their God, and they shall be my People, Jer. 31. 31, 32, 33.*  
And the Apostles witnessed the fulfilling of this; the end of the Old,  
and the bringing-in of the New; the writing of the Law not with Pen  
and Ink, not in Tables of Stone, not to be seen or read with the visible  
Eyes, or heard with fleshly Ears, but writ in the Heart, in the fleshly  
Tables of the Heart, read with the Invisible Eye, and heard within  
with the Invisible Ear, *2 Cor. 3. 3.*

He that believes hath the Witness in himself, *1 Joh. 5. 10.* And this  
is the witness that the Believer hath in himself, *the Spirit of the Lord  
bearing witness with our spirits that we are the Children of God. And this  
is the record that God gave, and in this day hath given unto his Saints,  
even Eternal Life; and this Life is in his Son. And he that hath the  
Son hath Life, and he that hath not the Son of God hath not Life, 1 Joh.*

1. 21, 22. And as man knows the things of God, but by the Spirit of God, so we have received, not the spirit of the world, but the Spirit of God, that by it we might know the things that are freely given us of God, 1 Cor. 2. 12. Now we are come out of the many outward ways and forms, to have the witness in our selves; the Spirit in our selves; the Son of God in our hearts; and in him we find health, and in him we have strength; He by his Spirit leads and guides our minds into all Truth. No other thing can lead the mind into any Truth, it's the Spirit of Truth that leads into all Truth. They that want the Son of God, have no life in them, but are dead while they live; they are misled by the Spirit of Truth in them into Truth, but they go without, invent Images, and Forms, and likenesses of the Truth. The Spirit of Error can lead to get the words of Truth, set down in Scriptures of Truth, but it cannot lead them into any Truth: but *Christ Jesus* the Life and the Truth, the Power of God, is come into our hearts, who hath given us an understanding to know him, in him we have Life, in his Life we have the form of *sound words*: such words as the Life gives are sound words: and words are a form; and though the Scriptures be *sound words*, yet they that come not to the Life that spoke them, they have nothing to do with them; though they may speak them, they speak them not in the *sound thing*; they are not sound words to them, though they be sound words in themselves: and to them that come to the *sound thing in themselves*, that leads to fulfill them; and such who want the Power, set up dead Forms, and would bind all to them: but we need no Book of Common-Prayer to teach us, we have a better Teacher than any Book; Christ the Son of God is come, and hath given us an understanding to know him, in whom we have life; he teacheth us by his Grace (which hath and doth bring our Salvation) to deny all ungodliness, and to live soberly and godly in this present evil world. They are not all *sound words* of themselves that are contained in the Book of *Common-Prayer*, but many words in it which are *unsound*. In the very beginning of it there is *unsound words*; it sayes, *Dearly beloved Brethren, the Scripture moveth us in sundry places to confess our manifold sins and wickedness; &c.* of *Amos* 1. 1. *Woe unto them that say, We are righteous, we will not sin.*

Ans. The Scriptures witness, that life is in the Son of God, and he that hath the Son hath Life; but we do not find that the Scriptures say, that there is life in them; and nothing can move you to confess your manifold sins and wickedness, but the Life itself, and the Scriptures testify of the Life.

It is written in the Book of Common-Prayer, *Almighty and most merciful*

*merciful Father, we have erred and strayed from thy ways like lost sheep.*

*Ans.* But when shall ye return from your error and straying, seeing this is alwayes confessed amongst you every day you meet? And are such the Sheep of Christ, who hear his Voice, whom he redeems and brings back from error and straying; which is the lost condition? And seeing it is so with you, how dare you be so bold to imprison and persecute them, whom Christ hath brought out of their lost condition from error and straying?

And you say, *there is no health in you.*

*Ans.* Here you manifest your selves. Would you have us come together with you, and lie, and say, *there is no health in us*? Our health is in us; the Lord is our saving health and strength. True indeed, you are not come to this health in your selves; and, which is worse, you are not sensible of your sickness and disease: for until you be sensible of your wounds and diseases, you cannot prize our saving health, nor love us who be in it.

And you say, *But thou, O Lord, have mercy upon us miserable offenders.*

*Ans.* Will God spare them that still remain miserable offenders, and never turn from their offences?

You say, *Spare them, O God, which confess their faults, &c.*

*Ans.* But when will you forsake? Must you alwayes be confessing your faults and offences and never forsake them? Will God have mercy upon such, or spare such, who are still miserable offenders, in whom there is no health? Doth not this greatly offend God, for you to be still in the vain repetitions of your sins and offences, and never come to forsake them? If any of us should come in among you and but tell you what is in your Common-Prayer, which you confess, *That you are Miserable Offenders, and that there is no health in you;* and that you do what you ought not to do, and leave undone what you should do; and that you offend against his holy Laws, and follow too much the devices of your own hearts, and many moe such expressions you repeat over and over again; so that indeed they are Common Prayers, and truly so called, and may be called *vain repetitions*. But, I say, if we but tell you what your Priests tell you every first day, then you are angry; and you are offended because we will not come to your Steeplehouses to hear your Book of Common-prayer, which is full of vain repetitions, out of which the Priest is alwayes confessing, and teaching the people to confess, but never brings them to that which would bring them to forsake. And you Priests teach the People to speak lies before the Lord, which is not true in you, nor true in the people, which are miserable sinners and offenders, in whom you say *there is no health*.

*The Book of Common Prayer says, Come, let us sing unto the Lord, let us heartily rejoyce in the strength of our Salvation: Let us come before his presence with Thanksgiving; and shew our selves glad in him with Psalmes.* And said everie one of them, how do we not yett sing unto the Lord, and say, **Are Miserable Offenders** (in whom there is no health) in him? And, can you rejoyce before the Lord, before ye be in him? They that are in him are truly glad in him, and heartily rejoyce in him; for he is the strength of their Salvation: but Miserable Offenders, in whom there is no health, are in darkness, and not in the Light; for God is Light; and no Miserable Offender can be in the Light: but while he is the miserable offender, and wants the health in him, he is in the darkness and blindness, and not in God who is Light, in whom there is no darkness nor worker of iniquity; and you teach the people to lie: But bring the people to the holy Light of Christ in them, to abide in that; and your selves must be in it before you bring others to it. And as ye come to dwell in the Light, then you may truly say (and not lie): *Let us sing unto the Lord; let us heartily rejoyce before the Lord, and in him;* for then you will find him the strength of your Salvation, and then you will shew your selves glad in him, you being in him; but until then you lye in saying so, and in teaching the people to say so, whereas it is not so in them; here you teach them to lie. And you say *he is the Lord your God,* and that *ye are the sheep of his pasture.*

*Ans.* This is a twofold lie: for he, the living God, is not your Lord, nor are ye the sheep of his pasture, for you do not hear his voice in you. *His sheep hear his voice, and therefore follow him,* Joh. 10. but you say *you follow the devices of your own hearts;* and are miserable offenders in whom is no health: the god of the world is Lord and god in such, and such are enemies to the Sheep of Christ's pasture, and cast them in Prisons, because they will not alwayes remain with them in the miserable state, but come to him that brings them out of it to hear his own Voice, and to be the Sheep of his Pasture, which they that follow the devices of their own hearts, are not.

In the second Collect for Peace, you say, *O God, which art the Author of Peace, and lover of Concord, in knowledge of whom stands our eternal life; whose service is perfect freedom.*

*Ans.* We know God to be Author of Peace and Concord, who sent his Son a Light into the world; who said, *Love your enemies, forgive them that despitefully use you,* he is the Author of this work where it is: But you persecute Christ's Friends, who are friends and lovers of your immortal souls, and forgive you though you persecute us, which he is



not the Author of Persecution, but the Devil in his Malice casts into prison, and is the author of that work in all where it is brought forth. Now all these things you do, because you are not come to know the Son, nor to have the Son of God, and so not to have his Life, in you to rule your own minds; therefore you persecute them that know him, in the knowledge of whom stands their eternal life; who know the perfect freedom, which you deny in life, though here in words you seem to own.

And in the third Collect for Grace you pray, that this day you may not fall into any sin, &c.

*Ans.* Do you pray for that which you believe you shall never attain to? Do you not say, that the righteous man that is sinless seven times a day, and that you cannot be without sin one day, seeing that all the dayes of your life you are to have the Book of Common prayer, from which you must confess your selves to be miserable offenders, in whom there is no health, &c. And here do not you pray for that, which you expect never to attain to? and are ye not enemies to them, and angry with them that say it is attainable to be perfectly freed from sin in time?

In the Litany used on Sundayes, Wednesdayes, and Fridayes, &c. you say, O God have mercy upon our miserable sinners: O God the Son, Redeemer of the world, have mercy upon our miserable sinners. And you say, We sinners do beseech thee, &c.

*Ans.* But did not Christ the Son of God come for that end, and was manifested in the flesh, that he might destroy the works of the Devil, and to condemn sin in the flesh? 1 Joh. 3. 8. Rom. 8. 3. And must you always be miserable sinners? Do not the Scriptures say,

*Job. 9. 31.* that God heareth non sinners? and will he hear you that say you are (as indeed you are) miserable sinners? When shall the works of the Devil (which is sin) be destroyed in you? when shall sin be condemned in your flesh, that you might be quickned in the spirit?

*J. hn. 1. 8.* But you say, If you should say you have no sin, you should lie, &c.

To which I say, That so ye would lie if you should, seeing you are miserable sinners.

*See ver. 9.* *Q.* But it is said in Scriptures, If there be a confession, and forsaking of sin, that then there is forgiveness and cleansing by the blood of Jesus from all unrighteousness.

*Ans.* Are you so blind that you cannot discern the different states? There is a state in sin; and then if such say they have no sin, they lie; but they are not to abide there, but are to come to the sight of their



his, and then to confess and forsake; and then the blood of Jesus cleanseth them from all unrighteousness, and so the birth comes to be brought forth: for he that is born of God cannot sin. *Whoever abides in him, sinneth not: Whoever sinneth, hath not seen him, neither hath known him. He that committeth sin, is of the Devil; for the Devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the Devil. Whoever is born of God, sinneth not; for his seed remaineth in him: neither can he sin, because he is born of God.* Now when must this be, that the Devil's work, which is sin, must be destroyed in man? whether in time, or after time. Are you so blind to own a Purgatory? if nay, then seeing the unclean thing cannot come into the Kingdom, and there is no cleansing after death, nor repentance in the grave; and as the tree falls so it lies; and as Death leaves a man, so Judgment finds him; where is the place of cleansing? Must it not be in time that the cleansing must be, seeing it cannot be after time, and seeing no unholy thing can ever enter the Kingdom? But you plead for Satan's kingdom, who say you must sin *term of life*, for sin cannot come into the Kingdom; and they that say they must sin *term of life*, when shall their sin be done away?

And you pray that God will forgive you all your sins.

*Ans.* Do you believe that he will forgive you all your sins? or do you pray for that which you believe will not be so long as you are on the earth? Are not here vain prayers and contradiction, to pray to forgive you all your sins, and yet to say you must sin while you are upon earth? What ye yield your selves to obey, are you not his servants, whether the Spirit of Christ or the Spirit of Satan? Is it not in vain to pray for what you say is not to be looked for in time, namely, to be free from sin, to be kept from sin?

You pray, That it may please God to forgive your Enemies, Persecutors and Sland'ers, and to turn their hearts.

*Ans.* You be so far from forgiving your Enemies, that you persecute and put in Prison your Friends and lovers of your souls, and ye dissemble when you pray to forgive your Enemies, so long as you live in that which leads you to judge the innocent People of the Lord to be Hereticks and Deceivers, who are not. But this is as it was in times past by the Deceivers, the Righteous are persecuted as Deceivers, and yet are true: and Deceit to cover it self in its servants, that it may not appear to be Deceit, they pray to forgive their Enemies, and them that persecute them, &c. But who persecute you who live in liberty of the flesh, in pomp and pride and covetousness, &c. You are of the World, the World will not hate its own, take notice of that.

And

And you pray, *That it may please God to illuminate all Bishops and Pastors of the Church with true knowledge and understanding of his Word, & so both by their preaching and living they may set it forth.* And in another place you say, — *To hear his most holy Word.* And again you pray, *That it may please God to give all his People increase of Grace, to hear meekly his Word, &c.*

*Ans.* Now it moveth in my heart, as God doth open me and gives liberty, to shew plainly how they erre and mistake the Word, and set words in room of the Word. The true knowledge of and obedience to the Word of God, is the ground-work of our Salvation. Now they that miss of the knowledge of the Word, and set up another thing in its room, erre from the ground of true knowledge; for it is the ingrafted Word that saves the soul, *Jam. 1. 21.* and without this none can be saved; without the work of this Word none can be redeemed to God; nor without it can any understand the words which proceeded from the Word, which was manifested in the holy men of God, and this day is manifested in his Children. This being rightly understood, in it all Professions are fathomed which are not out of the power.

Now here lies the ground of difference betwixt us and other Professions. *Bishops, Presbyters, Independants and Baptists, &c.* say, That the Word of God is their Rule, by which they are to walk, and from which they have their Call and Doctrine and Government; and yet they differ and are on heaps: And we grant that we have the Word for our Rule, from which we have our Call, Doctrine and Government. And some may say, *Wherein then lies the difference?*

*Ans.* It lies in mistaking of the Word, and putting another thing in place of the Word which is not the Word. Here lies the ground of all error and mistakes, not coming to the Word to know it, and so missing of the Rule, cannot but go wrong, and so set up their Imaginations; and every one striving to set up their Imaginations above one another, who know not the Word which gives the certainty, and brings beyond Imaginations: but if you would know what we say is the Word, and what they say is the Word, I may lay it down as the Lord opens me. They say that the Scriptures are the Word of God; from if they say they have their Call, Doctrine and Government, and if they call their Rule. Now if it be the Word of God, what are the words of God, and where are they? It is in my heart to lay down in plainness according to the Scriptures, how that the Scriptures do not call themselves the Word, but words; for they are many, and may be corrupted by false translating: but the Word is one, and cannot be corrupted. For that which may be corrupted, or may be taken away

from the Church by the hands of unreasonable men, cannot be their Rule; but the Saints Rule abides for ever, and cannot be removed from them. Now read these plain Scriptures, *Psal. 12. 6. Jer. 20. 9. 2. Mar. 24. 35. Mark 8. 38. & 14. 39. Luke 4. 22. Acts 1. 1. Rev. 1. 3. & 22. 18, 19.* Here you may see that the Scriptures call themselves words, and a treatise, and a declaration. *The Word was in the beginning, and made all things,* and this was before the words were spoken, *John 1. 1, 2.* And, *the Word was made flesh,* but so were not the Scriptures, *John 1. 14.* *The Word endures for ever,* but so do not the Scriptures, *1 Pet. 1. 25. Num. 23. 19.* *The Word is quick and lively,* it lives and abides for ever; it is not dead; but quick and lively, and piercing it pierceth, it is *sharper than a two-edged sword,* *Heb. 4. 12.* and so are not the Scriptures. *The Letter killeth, but the Spirit giveth life,* *2 Cor. 3. 6.* It is *the Word of Reconciliation, which was committed to the Apostles;* or, as it is read in one Translation on the margin of the Bible, *hath put IN US the Word of Reconciliation,* *2 Cor. 5. 19.* This was before these words were spoken or written. The words of the Prophets were not the Rule or Foundation of the Apostles, but their Foundation and Rule was placed in them before they spoke these words; and they did not give forth these words to be a Rule or Foundation, that was not their end; but they spoke and gave forth these words as a declaration of the Word and of its will concerning man; *Jer. 20. 9. & chap. 3. 29, 30. 2 Tim. 2. 9. Tit. 1. 9. Rev. 19. 13.* The Word is Immortal by which the Children are begotten and born, *1 Pet. 1. 23.* Now they mistaking the Word, and putting the words in its room, do err from the true Rule, and cannot understand the words by another thing, but by that which gave them forth; for here Satan works in a mystery of iniquity, and beguiles thousands in this very thing, and they are on heaps about the meaning of the words, and can never agree nor understand them until they come to the Word that reconciles them unto God to be manifested in themselves; and the Enemy knows that all is nothing without this, to wit, the Word manifested within. And so they cry up the words, as the Jews did, but have not the Word abiding in them. Here we come to see the Foundation of all Professions and Professors, what they mean by words, when they tell us, that the words are their Rule, and that the Word of God and Christ is not heard in them to speak. I say, this is sufficient in the Light to manifest them unto us, and it is not their good words nor fair speeches that can now deceive us nor hide them from us: And though they should walk circumspectly as to the outward in every thing, practising exactly both in matter of worship, and life and conversation,

versation, those things which the true Ministers practised in the power of the living Word; Yet, if they confess that they have not the Word of God in them, speaking immediately in them: if they deny this, and say it is ceased and not to be looked for, and so imitate without, this is sufficient ground for us to deny them: for that spirit that leads from hearing of the Voice or Word of Christ in the heart, is that spirit of Antichrist which Christ said should come, and the Apostles saw come. See 1 John 2. 18, 19, 20. & chap. 4. 3.

So here we see you are all in confusion and uncertainty, and not at unity amongst your selves about the meaning of the Scriptures: and no true certainty can ever be amongst you, until you come to the ground of certainty; and there is not another ground of certainty for you or any, whereby you can be certified in your selves, but by and in the same ground in which the Prophets and Apostles were certified in themselves; which were not the words which they themselves heard from God, but the ground of their certainty was the Word from which they received the words: And if the words were not the ground of their certainty who had them from God, how can they be the ground of your certainty, who confess that you have not yet known God himself to speak in you; and not only so, but hold that it is not lawful to look for any such thing, and say the will of God is revealed in the Scriptures? To which I say, if you believed the Scriptures, and if you received their Testimony, then you would come to receive the Son of God in you; for they testify that none knows the Father but the Son, and he to whom the Son reveals him, *Matth. 11. 27.* And such who come not to know the Son in them to reveal the Father, cannot know the Scriptures: such who come not to witness that done in them which the Scriptures declare was done in the Saints, they deny the Scriptures. The Scriptures say, *If any man have not the Spirit of Christ, he is none of his.* Now the Church of Christ hears what the Spirit saith. He that is a Member of the true Church is led by the Spirit of Christ. If he be a true Member, and hears what the Spirit sayes in himself, he knows the true Church by the Spirit of Christ in himself, which is the life of the true Church. And such know the will of God revealed in them by Christ, in whose Spirit they are taught to know those things which belong to their peace; and such have received the Spirit that is of God, and not the spirit of the world, and for this end, that they might know its voice in their own hearts, and might know those things that are freely given them of God. And they that come to the true Spirit to know it in them, they know and find it in them to lead them to do those things declared of in the Scriptures, which it led its Servants in-

to of old. We know that the holy Spirit which gave forth the Scriptures did lead the Saints to purity of mind, to a pure conscience, in which the Myſterie of Faith was held. We know this to be the ſame Spirit come in us, becauſe we find it to lead us to the ſame. We know that it came from God, becauſe we feel vertue in it to attract and draw up our minds to God, and makes us love one another, and leads us to forgive our enemies. Here we come to the knowledge of the living Word of Faith in our hearts, which is our Rule and our Teacher, and which was all the Saints Teacher. Now that Spirit which leads to profeſs and confeſs the words of the Scriptures, and doth not bring the mind to purity, and draw it up to God, and doth not lead to hear his Word within, but ſayes *Viſion is ceaſed, and Revelation is ceaſed, and God is not heard to ſpeak immediately within*, and ſay it is deluſion for any to ſay they hear God ſpeak in them, or Chriſt ſpeak in them; We that know the Shepherds voice do know this to be the ſtrangers voice, even the ſame Spirit which cryed up Moſes and the Prophets, and yet did not believe him of whom they wrote: no more will they that be led by that Spirit believe us that this is the ſaving Light of Chriſt wherewith every man is enlightened. We own none of their Ordinances to be the Ordinances of Chriſt, who come not to Chriſt in them to receive the Law from his mouth; ſuch who do not, do follow the imaginations of their own evil and corrupt hearts; and though they make uſe of the Saints words, and imitate the Saints practices, and preach, pray and ſing, yet theſe we cannot own to be Ordinances of Chriſt; though we do not deny Praying, Preaching and Singing in the Spirit and Underſtanding to be Chriſts Ordinances, yet we own neither of all theſe in mens own wills and times to be performed; and though it were with the ſame words, yet not being in the ſame life, theſe are none of Chriſts Ordinances: for as he ordained men to pray, preach and ſing, ſo he ordained that they ſhould do ſo in his Spirit, elſe the Father would not own them, nor be pleaſed with them; for, *without Faith it is impoſſible to pleaſe God*; for *what is not of faith, is ſin*, and ſin God will not accept. And ſuch who come to be in Chriſt, and do any thing in him, then the Father is well pleaſed in him, and with what is done in him. Faith comes not by hearing of a man preach, though with never ſo good words, yea though he preach Chriſt with theſe words; yet if he have not the Word living in him, giving him the words, he is but a thief and a robber, that ſteals the Saints words, and knows not the Saints life. Faith comes not by hearing of ſuch preach, neither can it be ſaid properly that they preach Chriſt, or the Word. They do it but in words, and not in the power of the Word. *He that hath my Word,*

Rom. 14.

13.

Heb. 11. 7.



Tit. 1. 6.

let him speak my words freely, saith the Lord : but he that hath not the Word in himself, at best is but a Minister of those words that God spake in his Servants; but he himself never heard one of them from God. Such are the false Prophets and Antichrists, who in words preach him, and in words confess him, but in works deny him. *Faith is the gift of God*, it comes by hearing of the living Word preached. There is truth in the conscience to which we speak, which can answer us. Words uttered from the living Word reacheth unto this of God in the Conscience, the Power goes along with the words; Virtue and life are in the words that come from the powerful Word, to reach to its own in others. Good words without life and power beget their likeness, but do not truly reach God's VVitnesse. He that comes to hear the Word of Faith in himself from God, preacheth the same to others as he is moved; and this is Faith, to know the Word or Voice of Christ *within*, to know that it is Christ's Voice and Word that speaks, this is Faith. Now he that knows this Word in himself, Faith encreases by hearing of it in himself, and he will know its voice when it speaks through another. So we testifie as we have received from Christ; and also as it is written in the Scriptures, that *Christ is the Light of the World*, Joh. 8. 12. and that he *lighteth every man that comes into the world*, Joh. 1. 9. and we testifie that it is Faith that joynts to Christ the Light; and they that believe in the Light, are the Children of the Light: now they that believe not in it, are not its Children, but they are his servants whom they obey. To believe in the Light is to believe in Christ, for he is the Light that manifests sin. That is the *Word of Christ in the heart*, that tells people that Lying, Swearing, Drunkenness, and such like, are sins against God. As people come to the Light and follow it, they come to God by Christ the Light to have an access unto him. That which speaks contrary to the Light, to draw out the mind from it in the heart, is the voice or word of the Devil; this is too low for the airy lofty mind to bow down unto, they will not believe that he appears in such a poor low manner. But whosoever will not believe this to be him, must die in their sins: such who will not stoop and come to the day of *small things*, to his *low appearing*, they cannot know his appearance in great Power and Glory, triumphing over his enemies, trampling them under his feet. All the wise *Rabbies* in England and elsewhere must come down here, to that in them which is the least of all seeds, and become fools to the *world's wisdom*, that they may receive that VVildom which is foolishness in the world's esteem: but these great Rabbies stir up the Magistrates against us, and they are angry with us because we will not come to their Steeple-houses, and hear



best Divine Services they are pleased to call it. And the Priests in  
 Church's time petitioned against us for not coming to Steeple-houses  
 to hear the Word of God. Here people, as they come to the Light  
 alive in it, will see them all in confusion who say God hath ceased to  
 speak in them. And yet they put us in Prison because we will not hear  
 them nor own their words to be divine: who pretend to be Diviners,  
 and yet will not hear the Lord's voice. And as people come into  
 the Light, they will see them all to be enemies to the Divine Nature,  
 and no Ministers of the Life it self in them, but at best Ministers of the  
 words without power; and then people will see how the Priests have  
 long deceived their souls, who with good words and fair speeches have  
 deceived them, and for dishonest gain have made merchandise of the  
 souls of the people, keeping them alwayes in the learning, and never  
 come to the knowledge of the Truth. If they were Ministers of the  
 Word, they would come forth against us in the Power of God: if we  
 were wrong, and convince us, at least to do their endeavour; but if  
 they can shew it they will not confer with us, but stir up the Magistrates  
 to put us in Prison; but Christ's Ministers did not so to them, that  
 misdeceivers. And you have not proved us to be Deceivers, but  
 have proved your selves *Persecutors*, and us the *Persecuted* for Christ's  
 sake. For evil-doing you cannot justly charge us with, but simply up-  
 on the account of Meeting, Exhorting and Praying one with another.  
 None is your example for imprisoning people for meeting together to  
 worship God, but you have no example from Christ nor from any of his  
 followers. Were not Persecutors alwayes blind? And whereas they  
 thought they had been persecuting Deceivers, and Troublers of the  
 Peace, raisers of Sedition, Pestilent fellows, and the like, they were  
 persecuting Christ and his Saints. And know you what we are whom  
 the world in scorn calls *Quakers*? wherein can ye prove us to be con-  
 trary to the Scriptures of Truth? Whether are you the *Persecutors* or  
 the *Persecuted*? and who persecutes you, or puts you into Prisons?  
 who hales you before Magistrates? or rather, are not you the main In-  
 struments that stir up the Magistrates against us, when many times  
 they are unwilling to meddle with us were it not for you? These  
 things touching their mistake concerning the Word I was moved to  
 write, that people may know what the Rule is, and where they may  
 find it, so that they may know who are its Ministers.

And now I come to write some more touching the Book of Common-  
 Prayer, which saith, *It is very meet, right, and our bounden duty that we*  
*should at all times, and in all places, give thanks unto thee, O holy Father,*  
*Almighty and everlasting God.*

*Ans.* Then seeing the Book of Common-Prayer allows us, and judgeth it very meet and right that we give thanks to God in all places, and at all times; why are we, contrary to the Book of Common-Prayer, put into Prison for doing no other thing but that which the Book of Common-Prayer sayes is right, and meet to be done in all places, and at all times; and that it is our bounden duty so to do; and yet we are put in Prison for so doing.

The Book of Common-Prayer sayes, *Our duty towards God is, to live in him, to fear him, and to love him with all our hearts, with all our mind, with all our soul, and with all our strength; to worship him; to give him thanks, to put our whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the dayes of our life.*

*Ans.* These are good things, to which we assent, and are found in the practice of them: for with all the strength which God hath given us we love him, because we believe in him, and know him to be our strength; therefore we fear to offend him, because he hath loved us, and given us of his Grace, wherein we see our duty to him, to worship him, as we do in the movings of his holy Spirit which he hath placed in us; in this we give thanks to him, and put our whole trust in him, because we can find none that can save us but he, therefore our whole trust is in him; for in all the earth we have none to help us but he, and therefore we put our whole trust in him and in his Spirit: we call upon his Name, and honour his Name, and love his Word of Life in our hearts; and the words of God which holy men spoke, and are left upon record in Scriptures, are for our comfort, and we own them; our Life, Practice and Doctrine is according to them; they testify to us, that though Heaven be God's Throne, and Earth be his Footstool, yet God looks to him that is of an humble and contrite spirit, and trembleth at his Word: and for so doing, scornful people call us *Quakers*. See these Scriptures, *Exra* 10. 3. 7. 8. chap. 9. 4. *Isa* 66. 2. y. *Jer* 4. 22. *Hab* 3. 16. *Psal* 2. 11. *Hos* 13. 1. 2 *Cor* 7. 15. *Phil* 2. 12. And we serve him truly according to the Scriptures, and according to these things here mentioned in the Book of Common-Prayer: and God is our record, that for doing of these things we have been and are cast in Prisons, wherein many have laid down their bodies, yea many hundreds have died in Prisons since the King came in; and yet no evil could they be charged with, but because they could not neglect their duty to God, which the Book of Common-Prayer allows, as is said; and yet for doing that, we are persecuted by them that have the Book of Common-Prayer read among them, yet do not what that Book sayes: and such hate us and persecute us, contrary to the Book of

**Common Prayer**, which bids us *love Enemies, forgive them, and pray for them*; but they will not forgive Enemies; nay worse, they persecute and cast in Prison their Friends, that love and desire the good of their souls and bodies: And though we do what the Book of Common Prayer saies, yet because we have it not among us, they put us in Prison: but if we should have the Book of Common Prayer among us, and be always all the dayes of our lives confessing our selves miserable sinners and offenders, then we should not be put in Prison: for the miserable offenders who have no health in them, as the Common Prayer Book saith they have not, they have their liberty, for they come and hear what is said in the Book of Common Prayer: but if they come to do the duty to God which the Common Prayer Book allows of, then they will be hated and persecuted by them that say and do not; but seeing the Book of Common Prayer allows that it is our duty to *love God, to believe in him, to fear him, to love him with all our strength, heart, soul and mind, to worship him, to give him thanks, to put the whole trust in him, to callen his Name, and to honour his holy Name and Word, and so serve him truly*. Whether it is possible to do all these things? if ye grant it is, then he that doth all these things, is not he perfect? And what shall become of them that do not these things, but do the contrary things?

And the Book of Common Prayer saies, that our duty towards our Neighbour is, *To love him as my self, and to do to all men as I would they should do unto me: to love, honour and Iustice my Father and Mother*.

**Answer**. This is very good; but it is much better to do well, than to say well and do evil, as they do that cast into Prison them whom they would not have to cast them in Prison: if they you put in Prison were in your place, would you be content that they should put you in Prison? if nay, then why do you put them in Prison? Do you here do by them as you would they should do by you? Is this to love them as your selves, to cast them in Prison? God's holy Witness in your consciences condemns you for many things, which it clears them of whom you persecute.

The Book of Common Prayer saies, *To honour the King, and to obey him and his Ministers: to submit my self to all my Governours, Teachers, spiritual Pastors and Masters, &c.*

**Answer**. We submit to the King and his Ministers as Magistrates, and all his inferiour Officers, in things appertaining to man, which relate to a sober and quiet living among men; and whatever among us can be proved, or shall be proved at any time to be contrary to upright dealing;

dealing between man and man, or contrary to the preservation of our  
 neighbour as our selves; in such matters we owe the King as Supreme  
 and subject our selves to him and to his Ministers, in such cases as re-  
 late not to the Worship of God; in all other things we are subject to  
 the King. If any thing can be found among us that is to be punished  
 according to the Lawes of England, provided against such offences,  
 but we not being found guilty of any transgression as betwixt man and  
 man, but living peaceably and soberly, doing wrong to no mans body  
 or person, no wayes deserving him of that which is his, nor wronging  
 him in any thing; Now being clear in these things, the Kings Lawes  
 cannot touch us. For the Law is made to preserve the Just, and to pu-  
 nish the Unjust: but against the Just there is no Law. But as touch-  
 ing our Consciences; there was a time when our Consciences were  
 much exercised and troubled how to come to the knowledge of the true  
 God and his Worship; and many wayes we took, but all were in vain,  
 untill it pleased the Lord to make known his Truth in us; and his Truth  
 we know, and are not in doubt concerning the right and true way; in  
 which we find rest, peace and satisfaction to our souls. Now he that  
 hath wrought this work in us and for us, we owe to be Supreme in  
 things relating to our Consciences: for when our Consciences were  
 troubled, all the Kings upon the Earth could not have given us one  
 minutes peace to our troubled Consciences; and now we dare not for-  
 bear the doing, or leaving undone what our God commandeth us to do  
 or leave undone, though for doing or leaving undone, as we are guided  
 by our God, we should suffer the death of our bodies; because the life  
 of our souls is better, we rather chuse to fall into the hands of man, that  
 he may do to us what God suffers him, that we may find peace in our  
 consciences with him who hath given us peace; than that we should fall  
 into the hands of God for being disobedient to him in such cases; and  
 so to come into trouble of conscience again: for we know what it is  
 to be troubled in conscience, and we had rather suffer all that ever  
 man can do than enter into it again: and if for our conscience we fall  
 into the hands of man; God is able to deliver us; and if he do not de-  
 liver us, but suffer us to suffer, to be killed in our bodies by them, we  
 shall live with God for ever, and it shall work for his glory and  
 the good of others: but if we should fall into the hand of God, for our di-  
 obedience to him that hath done so great and unspeakable things for  
 us, and so bring our consciences into trouble again, then who shall  
 deliver us out of his hand? Can the King or any else give us peace to  
 our consciences? Have we ever desired any other liberty, but simply  
 to worship in that way which we are persuaded of by the Spirit of God

have we ever refused to give a reason of the Hope that is in us; or  
 hath there ever any thing been found in our Meetings but peaceable  
 sitting upon the Lord; or deciding the Truth, or presenting to God?  
 And as for spiritual Pastors; such we own; but the Bishops and Priests  
 of England themselves cannot own to be such; for these Bishops have  
 said, And as for submitting to Masters, we own that Servants submit  
 unto their Masters in all lawful things; but they that are called Ma-  
 sters; and so made at Schools and Colledges, such we cannot own;  
 but deny such, as being contrary to Christ's Doctrine; who said, *Be not  
 called of men Masters;* for we do not find Mt. Paul or Mr. Peter;  
 we do not find that any of the Apostles were called *Masters* by the  
 Bishops and Priests are; who go contrary to Christ's Doctrine, and  
 are called *Lords and Masters*, and exercise not only Lordship over  
 mens bodies; but also over their Consciences; of such we deny to be Spi-  
 ritual Pastors, and can acknowledge them no more than carnal men.  
 And in your Catechism the Priest enquires thus, *What giveth you this  
 name?* The Answer is, *My Godfathers and Godmothers in my Baptism,*  
*wherein I was made a Member of Christ, the Child of God, with an Aduo-*  
*tion of the Kingdom of Heaven.* Here I demand, and desire to know of  
 you, By what Rule or Authority do your Bishops and Priests teach  
 people thus to lye? In both the Faith, pride, and honesty in mind and body;  
 that stand before you when ye baptize them; telling lies to you as you  
 have taught them; and do they know this Truth as they Members of  
 Christ, Children of God, Inheritors of God's Kingdom, who are  
 Lye, Swearer, proud and vain; &c. Are they baptized into Christ  
 thus as such? Oh he affirmed to teach people so to lye, and call it  
 their duty; for they lye before God and men when they say so; and  
 call you to an account. The second question was, *What did your Godfathers and God-*  
*mothers think for you?* The Answer is, *They did promise and vow three*  
*things in my name;* &c. I demand, What are those three things?  
 Reply, That even men professing Christianity should be so blind  
 and foolish. Can you show any Command or Example for what ye do  
 here, to make people vow and promise that others shall do what them-  
 selves never did? Where find you such names as Godfathers and God-  
 mothers? Have you any example for this but the blind Papists, your  
 Godfathers? What say the God-fathers or mothers? O ye of  
 O ye of thick darkness! Can they, nor is it in their power to make  
 them they engage for, to keep and perform what is engaged in their  
 name? The first thing they engaged for the Child is, *That it shall*  
*for sake*



for sake the Devil and all his works; the pomps and vanities of the wicked world; and all the sinful lusts of the flesh. *Reply.* Now ye that take upon you to be called Godfathers and Godmothers; ponder in your hearts. Are you come to forsake the Devil and all his works; the pomps and vanities of the wicked world; and all the lusts of your flesh? Oh deceive not your own souls. Do not you fear in your hearts, nor at least are you not convinced in your hearts, that ye your selves have not yet forsaken the Devil and all his works? &c. and will ye promise and vow those things for others which you are convinced not to be clear of yourselves? O take heed what you do. Where do you find that any made such engagements for others in the Scriptures? Is it not written, *That every man shall die for his own sin; and that the son shall not die for the father; but the son that sinneth in shall die.* See these Scriptures, Ezek. 18; from ver. 20 to 4. 21; 12 Chron. 25. 4. Jer. 31. 29; 39. The second thing engaged is, *That it shall believe all the Articles of the Christian Faith.* *Reply.* This is not in a mans own power to believe all the Articles of the Christian Faith; and how shall he promise and vow for another that he shall do it (*Faith is the gift of God, Eph. 2. 8.*) seeing he cannot promise that he himself shall do it? Gross darkness is come over you. Is it not your faith that you in time shall never be freed from sin perfectly? and then if you believe that none shall ever perfectly be freed from sin in time, why do you make people vow and promise that they shall forsake all? (*mind*) it is not some works, but *ALL the works of the Devil, and ALL the lusts of the flesh.* Is not this as much as to vow and promise to forsake all sin, and to be perfectly freed from all sin, and so to be perfect, which the Priests cannot abide to hear tell of? and yet he that forsakes the Devil and all his works, and all the lusts of the flesh, is perfect; and if you come not to this, you break your vows and promises. The third thing engaged is, *That it shall keep Gods holy Will and Commandments; and walk in the same all the days of its life.* *Reply.* Why do you blind Priests teach the people that they cannot keep all God's Commands, but that they must sin some of his life; and if so, then they do not keep God's Commands, neither do they forsake the Devil and all his works; for sin is the Devils work. But if any that you have vowed for, come to forsake all the works of the Devil, &c. they cannot but testify against you that ye perform not your vows and promises. Then such will be ready to cast them in Prison for whom they vowed and promised; and will call them Deceivers; because they do and perform what was vowed for them that they should perform.

And the Priest puts forth this Question to them, called Godfathers

and Godmothers on this wise, *Dost thou forsake the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnal desires of the flesh, so that thou wilt not follow nor be led by them?* The Answer is, *I forsake them all.*

*Reply.* This is much more than the Priest himself doth, who says he must sin so long as he lives, and then doth not he live in sin? And are not the Priests covetous, proud and vain? And you called God-fathers and Godmothers, do not you lie, when you say *you forsake them all*, to that of God in all your consciences? let that judge for God in you hearts, which secretly lets you see that you have not yet forsaken them all. They that so lie themselves, and teach others to lie also, may well and truly call themselves, *Miserable Offenders*, and *miserable sinners indeed*, for so they are, and truly they say, that *there is no health in them*; for they are gone astray, and erred from their health, and followed the devices of their own hearts, in which there is no health. This is your state, alwayes in the *confession*, but never come to *for-sake*, and so you come not to the mercy, nor to the health in your selves.

The Priest's Question. *How many Sacraments hath Christ ordained in his Church?* The Answer is, *Two only as generally necessary to Salvation, that is to say, Baptism and the Lord's Supper.*

*Reply.* We do not find that ever Christ appointed any of your Sacraments, nor do we at all own them to be necessary to Salvation; because we find no such word in all Scripture, neither any such thing appointed of Christ: and until you give better proof for your Sacraments to be Christ's Appointment, than ever you have yet done, we are not at all judged for it to judge your Sacraments altogether *unnecessary* to Salvation; because we do not find them any Appointment of Christ, but rather the Invention of men.

The Priest's Question. *What meanest thou by this word, Sacrament?* The Answer, *An outward and visible sign of an invisible and spiritual Grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.*

*Reply.* Christ never appointed any sign to stand in his Church, neither can it be seen in all the words of Christ or his Apostles, that any visible sign whatsoever, was or is to be a means of receiving the inward Grace. No sign can stand where the substance doth take place: for where the shadow is, there the substance is not come, as to take place; for naturally the substance puts an end to the shadow, which doth evaporish as the substance takes place. But sprinkling of Infants

is such a shadow as was never appointed by Christ : there was a Water-Baptism, but not of Infants : *John* baptized with Water, but he received his Baptism from Heaven immediately, which none of the Priests dare say that they had sprinkling of Infants from Heaven immediately. And *John* intimated plainly, that his Baptism, which he said was with Water, was not Christ's Baptism ; for he baptized none with visible Water, his Baptism was, as it is, with the holy Ghost, and with the Water of Life, which *John's* was a figure of ; and when the substance should take place, the figure was to pass away, as *John* testified, *that he was to decrease, but Christ was to increase*. Now if that was to end, which was a shadow, by an immediate Command from Heaven ; where must yours appear which was never commanded of God ? *John* who was sent of God immediately (which you confess you are not) he first preached Repentance (and that to them which were capable of giving confession of their Faith) before he baptized them ; and without these went before, as preaching of Repentance and confession of the same, we find not that he baptized any : but because there is neither example nor command for sprinkling of Infants, (for they find that preaching of Repentance and Confession went before) therefore hath it been invented in the Apostacy, *Godfathers* and *Godmothers* so called, and they vow and promise in the name of the Child, but we find not either example or command from Scriptures of Truth for this practice ; and can these believe for the Child ? Must not every one be saved by his own Faith, as every one must perish in his own Unbelief ? Oh ! gross thick darkness is come over you all in the Apostacy. In the Book of Common-Prayer, that of Christ's laying on of his hands upon the Children and blessing them, is set down to prove Baptism. But though there went a false rumour among the Pharisees, that Christ baptized ; yet it is said that he himself baptized not. See *John* 4. 1, 2. Now the *Pharisees* had heard that *Jesus* baptized, &c. but it's said, that he himself baptized not : And he blessed the Children and said, *Unless ye become as little Children, ye can in no wise enter the Kingdom* ; but he baptized them not with water : for all visible Baptism with water was but a figure or shadow of his Baptism. And you that baptize with water, are not come to Christ, you manifest your selves to be in the shadow ; and so at best construction, the shadow doth but shew that the substance is to come. But I say, you have no example for Infants Baptism at all with visible water. And some have talked of believing Parents, and of their Children ; such are to shew us where these Children received Baptism without confession of their Belief,

and

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 and whether these Children might not have been Men when they were called Children, as well as the Children of *Abraham*? What were these little Children? But are you so grossly blind as to say, That the shadow shall alwayes remain? What, must the Substance never be witnessed in time? And wherefore serves the Shadow when the substance is come? is it of any use then?

And whereas you say, after your sprinkling and signing with the sign of the Cross, that *these Children are born and regenerated, &c.* Is not this a notorious lie? for as soon as they come to speak (of whom you thus speak) they will be cursing and swearing: And are these born and regenerate? or were they, and so fallen away again? They that are baptized with Christ's Baptism are become new Creatures, to be his Sheep, to hear his Voice, and to follow him? *As many as have been baptized into Christ, have put on Christ, Gal. 3. 27.* and there is but one Baptism, *Eph. 4. 9. Rom. 6. 3.* and see *1 Cor. 12. 13.* For by One Spirit we are baptized into One Body, &c. Therefore we are buried with him by Baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life, *Rom. 6. 4.* and see *Col. 2. 12.* These manifest their being in Christ Jesus by their godly and holy conversation: but the Priests, and those they sign with the sign of the Cross and sprinkle water upon, they manifest the contrary, and so make it appear (that when the Priest said they were regenerate and born again) that he lied and spoke not the truth; and when they come to be Men and Woman (of whom the Priest said they were born again and regenerated) the Priest will have them confess to be miserable sinners and miserable offenders, and that there is no health in whom, and that they have erred and gone astray, and followed the devices of their own hearts. O what dung and filth is here! dirty-minded Priests and People, all in confusion; ever confessing, but never forsaking their sins: for so long as they live they must come to the Steeple-house, as the Priests intend, and they must alwayes when they meet, hear the Priest say on the Book of Common-Prayer, that *We* (the Priest with the People) *are miserable offenders, in whom there is no health, take notice of that; and yet when they were Infants, the Priest made them called Godfathers and Godmothers, vow and promise for them, that they should forsake the Devil and all his works (mark that) and all the lusts of the flesh, and keep Gods holy Will and Commandments, and walk in the same all the dayes of their life; and yet the Priest and they are all their dayes confessing themselves to be miserable sinners and offenders, and to have no health in them.* And what, are miserable offenders;

offenders, who have no health in them, born again and regenerated, and grafted in the Body of Christ's Congregation? Is not here contradiction? And then the Priest prays, *That they may lead the rest of their life according to this beginning*: but if they do so, their life will be a wicked life, if they lead their life according to lies; for what better are Children, than a Priest that confesses himself a miserable offender without health in him; I say, what better are little Children of putting a little water upon them, and signing them with the sign of the Cross? doth this make them new Creatures? and yet he prays, *that they may lead their life according to this beginning*, which I am sure of is not a good one.

Now one thing I would have any of you Priests to answer, seeing you say there be two Sacraments, and you say they are both necessary to Salvation, and seeing you say that Infants be regenerate at the receiving of that ye call Baptism, and seeing they partake of that your Sacrament, though incapable of confession themselves, (but you say, others must vow and promise in their name) Why do you exclude them from Bread and Wine, seeing you may as well make them whom you call Godfathers examine themselves for them, as make them confess, vow and promise for them? And whether do you give your Bread and Wine simply, because you read that Christ took the Cup, and broke the Bread, and gave to his Disciples? or do ye it, because the same Christ commands you so to do? *Paul* was not with Christ in the body when he did so, yet he said, *That which I have received of the Lord, that I have delivered unto you, &c.* Have you received Bread and Wine, or a Commission from the Lord to deliver it? How know ye that you are the men that have right to deliver it? Do not you deny the receiving of any thing from the Lord by an immediate Commission? And seeing it is so, and seeing the *Presbyterians* say you are wrong, and differ from you in that thing; and *Independants* and *Baptists*, you all differ about it; and the *Papists* say, you are all wrong, and have no right to it: and so you are all on heaps about it. How know you that ye are right in it, or have right to do it more than they? May not any imitate that thing in their imaginations? and wherefore serves the imitation? And do you do it with expectation that it shall come to an end, and that you shall come to the end of it, as it is written, *As oft as ye do this, do it in remembrance of me*, and this was till he came; and he did come, they knew the substance come; and they, though many, came to be one Bread, and an end of all shadows they came to witness. And do you look for his coming, who you say is represented by Bread and Wine? or must your shadows remain always,



and he not to come till the end of the world? Are not you of them that put the day of his coming afar off from you? Surely you are all in the uncertainty; there is no true certainty among you: your worship stands in outward observations, and not in the power of God: And when shall the shadows fly away, and the substance come among you? But this we grant, that in the times of ignorance the Lord winked at many things, and in this thing many were accepted, not knowing a further state, but being sincere to what they knew, the Lord had regard to them for his breathing Seeds sake: but now the Lord hath made himself known to his Children, whom he hath brought to inherit Substance; whom he hath brought to the end of all shadows, to witness Himself the Substance, the living Bread that came down from Heaven, which giveth Life Eternal to his Children; and the daily Bread we receive whereby we live unto God, and are preserved alive unto him. But the Priests would have us back to their empty and dead shadows; and because we may not, therefore are we made a prey of by them, against whom they stir up the Magistrates, as the Priests of old did the *Jews* against Christ and his Servants, who suffered deeply; as also Friends have in this day suffered in a large manner by the several Powers that have arisen; and the time-serving Priests have been the main Instruments to stir up the Magistrates against the Innocent, because they could not bow to the wills of men: for which cause the Innocent have been called *stiff* and *stubborn* and *self-willed*, and have been charged to act in Contempt of Authority; to which thing, as the Lord opens me, I shall write.

The travel of our souls was very great to find out the Truth (as was said before;) and now we being come to know the Truth manifested in our hearts, we are not ignorant of its will, what we are required to do, or to leave undone; And however they may judge of us who be not in the Truth themselves, yet we are to hold fast the Truth, in being obedient thereto, by answering its requirings. Now many ways the enemy of the precious Truth hath sought to make us odious to them in Authority, and the Priests have alwayes been found his fittest Instruments, and many lies and slanders hath he by them cast upon Truth and its Children, which they have judged not be the Truth, nor us to have been its Children, though its fruits hath appeared in all our dealings, who have stood to our Principle; and yet all along we have been persecuted not as Innocent and harmless People, or upon Truths account, but upon the account of Disturbers of the Peace, and not to be for the King's profit, or the Protectors profit (when he had power)

power) to suffer such a deluding People (but falsely so called) to live, unless they will turn from their way, which is different from ours, said they, and say so still as occasion offers it; and therefore Laws have been made to stop our Meetings, the greatest rage hath been against them; and we have been commanded, and are commanded to leave off our Meetings: and because we have met contrary to this Command, both in *Cromwell's* time, and in the King's time, therefore we have been called stubborn and disobedient to the higher Powers, and have been charged with doing so in contempt to Authority; but it is not so. And they have pretended to stop our Meetings, lest we should plot against the present Power, and so they have put Oaths to us to ensnare us, who they know may not swear any Oath at all.

Now though all these things be charged against us, yet we have a Witness from God placed in us, which doth clear us in his sight, that we are clear of doing any thing in contempt to any man, and are clear of plotting against any mans person to hurt him, or to wrong him in any thing he hath; and though we durst not swear, as now we dare not, but remain the same, yet our *Yea* and *Nay* hath been proved true, and the Oaths of many to be false. In *Cromwells* time, and in the King's time they have had large proof and tryal of us, as to our peaceable living as to matter of plotting and fighting; we also have a witness for us in the consciences of all that have proved us; if they will give forth in plainness its testimony for us, it will clear us of plotting and fighting; and we know that it doth many times clear us in their hearts, when they see us not it is pleading our innocent cause. Now we being certified in our selves, and fully perswaded in our own minds by the Spirit of God, that we do not meet out of contempt to Authority, but in obedience to Him that hath commanded us, whose Command we are rather to obey than mans; We must not forbear our Meeting, nor forsake the assembling of our selves together, as the manner of some was, and now is; because they say they fear we will plot, and because they say we do it out of contempt: God in his due time will fully clear us; but in the mean time we must do our duty as the Lord requires us: for that would not at all clear us before God, to say, We must forbear meeting, because they say we meet in contempt to Authority, and they fear we will plot; but we are, I say, to be doing the Will of our God, and let them be saying what they please, seeing we cannot help them; and seeing they will not be perswaded, we are given up to suffer all that they may be permitted to do: and so long as we stand obedient to the will of our God, it shall be well with us

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whatever comes, loss of life or any thing else, our Life in God they cannot touch : And though none can justly be punished by a Law, until they be found doing, or to have done the evil which the Law is provided against ; yet they have and do punish us before we be found in the evil that the Law is made to prevent : And is it Justice to make a Law against Plotters, and then to persecute them that were never found Plotters or in plotting (since they came to live in this profession) because you fear they will plot ? Is this as ye would have us to do unto you if we were in your place ? And if ye did walk clear in Gods sight before us, as we have done before you, would ye be well satisfied that we should cast you in Prison, and Banish and Fine you, because we fear you would Plot, as you have done to us, for none evil that ever you have found in us, but because of your own fear, who fear us, though none of us ever gave you cause ? Therefore you will do well to beware and take heed what you do, for it is not mens swearing that they will not plot, that will either hinder them from plotting, or that will secure you that they will not plot ; for you must prove them when they have sworn, and they have been proved to swear against what they have sworn for, and may be proved to do so again : Take heed none of them swear for the *Pope* who have sworn against him. But the way of your Peace and Safety, is, to have the Ground or Cause of your Fear removed and taken away, and then may you dwell safely without the fear of evil. Now where fear is there is guilt, unless it be the Fear of the Lord. Some are a Terror to themselves, and flee in their hearts when none pursueth them. Now if you come to dwell in the Fear of the Lord, then you shall dwell safely without the fear of evil ; and God will bind down their Enemies that dwell in his Fear, they shall do no more than what shall turn to his Glory and their welfare : but if you still slight the Fear of the Lord, and amend not your doings, Swearing will not keep you from the mighty stroke of God which is coming upon you, which nothing can prevent but amendment of your lives, and relieving of the Oppressed, that the Oppressed may go free.

Many VVarnings hath the Lord given you which have not been regarded by you, for ye have not believed them to have been or to be the Messengers of the Lord that have come unto you both early and late ; and therefore you have not received the Messages they have brought to you, to be from the Lord, but have judged them not to be sent of the Lord, though they are proved to be true Prophets by their Prophecies coming to pass. Now ye whom the Lord hath in any measure

measure touched and convinced, take heed unto that which convinceth you, stand stedfast in that which convinceth you and lets you see what you know to be good or evil: It is against the nature of that which is evil to convince the mind of the thing that is evil: what may be known of God is manifested within, *Rom. 1. 19.* for that which makes good or evil manifest, or reproves it, is Light, *Eph. 5. 13.* and Light is of a contrary nature to darkness. Christ saith, *Bring all your deeds to the Light, &c.* that is it which tries them whether they be wrought in God yea or nay; the Light of Christ within, to which the Scriptures direct people, to the same we direct them, *John 3. 19, 20, 21.* and he saith, *Believe in the Light, that ye may be the Children of the Light,* *John 12. 36.* and he is that Light; *I am the Light of the World,* saith Christ, &c. *John 8. 12.* and he is that true Light which lighteth every man that cometh into the world, *John 1. 9.* And in him was Life, and that Life was the Light of men, ver. 4. And so they that come to the Light, they come to Christ; and such who come not to the Light in themselves, they cannot come to Christ; for he is the Light, and in him is no darkness at all; and such who come not to the Light of Christ in them, do not know nor obey the Scriptures, for they testify of him to be the Light, as is said, and they say, *Believe in the Light,* and that the Light reproves and manifests, &c. and the Light shines in the heart by the Commandment of God, which Light as it shines out of the darkness, gives the knowledge of the glory of God in the face of Jesus Christ, *2 Cor. 4. 6.* And you may know it to be that Light testified of in the Scriptures, because it doth those things in you which the Scriptures say it doth, namely, that it manifests sin and reproves it, as in *Ephes. 5. 13. Rom. 1. 19.* Christ, the Light, is the Way, the Truth, and the Life, *John 14. 6.* and the Spirit of Truth convinceth the world of Sin, of Righteousness and of Judgement, *John 16. 8, 9, 10, 11.* and that is it in you which lets you see that which is righteous, and that which is not you cannot know it in others, until you believe and be led by it in your selves: If you bring not your own deeds to be tried by it, you will not love them that do bring their deeds to it: If you come not to know his words in your selves, you will not own them in others; For he whom God hath sent, speaketh the words of God, *John 3. 34.* and they that have not him abiding in them, have not his words abiding in them; for it is he that speaketh the words of God, he is the Word of God; all the words of God come by him: and none can understand the words of God which he spoke through the Prophets, but they who come to Christ, the Word of God in themselves, that first spoke them; and

and that is it by which they came to be witnessed, and without that (though they be plain words, yet) they are hid.

Mark some plain Reasons for which we cannot own the Priests; Because people are alwayes hearing and learning at them; and yet come not to the knowledge of the Truth in their own hearts, because they deny *That*, without which none can know the Son, nor the Father that hath sent him, namely, *Revelation and Vision*, which they say is ceast, contrary to *Mat. 11. 27.* because they do not come themselves, neither do they bring the people to the Light of Christ in them, to teach them, and to reveal God and his Worship to them, contrary to the Saints practice, and Christ's words, *Isa. 49. 6.* and see *Isa. 42. 6.* chap. *49. 6.* & *51. 4.* *Luke 1. 79.* & *2. 32.* *John 8. 12.* & *12. 36.* & *1. 4.* *9.* & *3. 19, 20, 21.* *Acts 26. 18.* *Eph. 5. 13.* *Rom. 1. 19, 20.* *Mich. 5. 8.* and because they are found agreeing with the false Prophets in all that is charged against them in these Scriptures; for, they preach for Hire, and divine for Money, *Mich. 3. 11.* They fitly parallel these in every thing: see if they do not, *Ezek. 13.* from ver. 2. to ver. 16. *Jer. 23.* ver. 16; 21, 22, 30, 31, 32. *Jer. 6. 13, 14, 15.* & *Jer. 14. 14.* & *27. 15,* *16.* & *29. 8, 9.* *Luke 11. 42, 43.* *Mat. 23. 13.* & *23. 7, 8.* *Mark 22. 38, 39.* because, in stead of loving their enemies, they persecute and put in Prisons their friends, them that deal plainly with them, and warn them of the evil to come upon them; which manifests them to be contrary unto those, who persecuted none, but were persecuted as Deceivers, &c. and yet they were true; and they that persecuted were the Deceived and the Deceivers, as they are now. See your Example. The morning is come, and Christ appeared in our mortal bodies, and therefore the Priests, yet and the chief of them, take counsel together against Jesus, to put him to death, *Mat. 27. 1.*

Written in Leicester Prison the sixth  
day of the fourth month, 1667.

P. L.

Here followeth something touching Election and Reprobation.

**W**hen God made man he was perfect, for God made him perfect, but man sought out the many Inventions. God from all Eternity saw what would be in time, yet he did not fore-appoint that man should fall, though he fore-knew that he would fall. He was created



created so that there was a possibility of his falling, as also there was a possibility of his standing; for he was placed in the Power of God, wherein he was commanded to live and move, but God did not appoint that he should fall. This was the will of God: so to make him in a capacity of falling, and also of standing; but God, as he fore-knew that man would fall, so he foreknew the punishment of his fall: *In the day thou eatest thou shalt dye.* By the first *Adam* death came upon all, as God had determined should be the punishment of the fallen state, and so God fore-determined that death should be the punishment of the fallen state; but to say that he appointed Man should fall, were Blasphemy to affirm. So also it is a damnable principle to hold, that God fore-ordained from eternity who should be saved and who should be damned; and that it were impossible for any of the one sort to be saved, or for the other to be damned. This is a cursed doctrine, which would make God the authour of mans destruction, contrary to the Scriptures, which say, that mans destruction is of himself.

Now this we grant, that God foreknew from eternity what would be in time; and therefore he foreknew two states, one of Life, the other of Death; also he fore-determined the end of the one to be death, and separation for evermore from his presence, and the end of the other everlasting life: but he did not fore-determine and necessitate so many of number to the one, and so many to the other, so that the one could not be saved, nor no means or possibility of Salvation were for them; and on the other hand, that the other could not be damned. Here is a very wicked principle, enough to make a troubled mind go mad, as many have been droven by the Devil to fearful things by entertaining this opinion; for this puts people into such a puzzle in their minds so that they cannot tell what to do: by this cursed doctrine the Devil has many a time discouraged the weak, and impoldned the wicked to work wickedness, whom I have heard say, *What tell ye us of Heaven or Hell? God hath ordained us either to Heaven or to Hell, and what needs all this ado? we cannot avoid that place we are ordained to be in.* And it hath so puzzled the minds of some people that have had tender desires after God, so that the Enemy hath entred them, and drawn them back from doing the good that God required of them, with suggesting in them, *What better will I be to be so sad and cast down? and what good will my praying, &c. do me, seeing God hath appointed me to death, or the like; and that I cannot avoid the one, nor ever come at the other.* This cursed doctrine is for maintaining the Devil's kingdom. And their mistake is, in putting the parties for the states. Now we grant that the Reprobate cannot return, nor can the Elect be deceived or fall; for it is

*tho, Depart ye Cursed into everlasting Fire, prepared for the Devil and his Angels.* Here is the cursed state, the reprobate-state, prepared for the Devil and his Angels; but it is not said, prepared for Man simply considered, and yet it is prepared for them that stand in the conjunction with the Devil's nature, the Reprobate-nature, which is the wickedness of the Wicked; from which wicked reprobate nature Man joyned to it takes his name from it, and is called a wicked or *Reprobate Child*, one cast out from the presence of God for the present time, because he is in conjunction with the reprobate wicked nature. Now there is no possibility for the wicked-one, the reprobate-one, namely the Devil, I say, there is no possibility for him to return to God; but there is a possibility for the man that is in unity with the wicked and reprobate one, who takes his name, *Wicked* and *Reprobate*, from the nature thereof in him; I say, it is possible for him to repent and live, that is to say, to forsake his wickedness, namely, that wicked reprobate nature; and then, as he changeth his nature so he changeth his names, and takes his names from the nature that ruleth in him; *Mine Elect, in whom my soul delighteth*, saith the Lord, &c. this is the Elect, to wit, *Christ*; this the is Righteousness of God's Children, and from the Elect nature they take their names, and are called *Elect Children, Righteous Children, Godly Children*. Now there is a possibility for the Righteous man to forsake his Righteousness, that is, *Christ*, the Elect, and then he goes back to his wickedness, to the reprobate-nature; and then he is no longer an Elect Child, or Righteous Child, but so long as he abides in the Elect Righteous Nature; and he is no longer a reprobate wicked child, but so long as he is in the wicked reprobate nature.

*Object.* But, say they, *Jacob have I loved, and Esau have I hated, and this was before they were born*, say they, or had done good or evil.

*Ans.* Ponder in the Light, there you will come to see the Mystery opened, else you can never see it by all that can be writ or spoken. God is an Invisible life, and there is no time to come, or time past with him; nor is there any thing past or to come with him: for all things are in him as creatures, and he is in all things as a Creator; and they are ever present with him as he is Creator, and they with him as his creatures: but he speaks after the manner of men for the sake of man's capacity, and therefore it is said, that he comes to, and that he goes from man; and yet he is alwayes present, and every thing is alwayes present with him: Now it is so said, because he is alwayes manifested. And when he appears, or comes to appear in man, he is said to come; or, when he is not manifested, then he is said to depart; and

to of things that are to be done with man, yet they are done with God, and not to come as to him; though many times he speaketh after the manner of men, saying, *I will do, &c.* now as to man it is to do, but as to God it is done. God spoke of *Eſau's* state and *Jacob's* state, and not of the persons: God foresaw the thing, as to man, that *Eſau* would sell his Birthright, (mind, he had a Birthright) but God did not determine that he should do so; nor yet did he move him to do so; though God foreknew, as to man, that he would do so, but the thing, as before God, was done, and not to come as to God, though it was to come as to man. What was that Birthright *Eſau* sold? or, was he cast out from God until he sold his Birthright? But God's hatred was to *Eſau* in the Reprobate state, God foreseeing his choice; but that God made him to make that choice, or, that God forced him to make that choice, this were Blasphemy to affirm. Now as it was, so is it still, that God loves *Jacob*, and hates *Eſau*, that is, the two states, of which *Jacob* and *Eſau* were true types and figures, as also *Cain* and *Abel*. But if it was so, that men were absolutely made and appointed either for life or death, then it were not possible for the righteous man to forsake his righteousness, nor for the wicked man to forsake his wickedness: but this is clearly contrary to the Scriptures of Truth.

*Obj.* But some object and say, *This makes for Free-will.*

*Ans.* This makes not for Free-will at all, as such understand by Free-will: for, man lost by his fall all will to do good, and came in to that will that wills no good, but evil: But as the first will was lost by *Adam* in the fall, by the second *Adam* comes in upon mans mind a gift which is called his Light, *The Light of Christ which lighteth every man that cometh into the world*; and this Light is that which is the condemnation of all them that resist its will, and work despite against it; they that rebel against this Light, know not its outgoings. Now the Election stands in the Light, *Christ*; and that which is out of the Light is in the Reprobation, and in that which wills no good but evil. Now man in the fall lost himself; his destruction being of himself, but his help is in the Lord, that lighteth man with a measure of his Light, which Light gives man a day of visitation again. God willeth not the death of a sinner, *Ezek.* the 3d chapter throughout.

Now the Light discovers the good and the evil: the evil wills that which is evil, but the Light wills that which is good. And here God sets death and life in mans choice: God gives him his choice, and what man chooseth, that he loves; and the Light is the condemnation of them that choose the evil, and love the evil rather than the good, the Darkness rather than the Light. See these Scriptures,

John. 1. 9, 10, 11. *Proph. 24th ver. to the end. Isa. 43. 16, 17. and*  
*on 12. 30. 4. 10. Now as man comes to stand still and wait; both*  
*wills he will find to will and move in him. The Light wills in him*  
*his Salvation; it wills not the death of the sinner, but wills him to*  
*repent; but it is the evil will in him which wills his death and*  
*perdition; and God hath determined that he who joyns to that*  
*which witheth good, and standeth in it, shall live; and that he who*  
*rejecteth this will, shall die. And here God is clear of the blood of*  
*all men, who wills that all should be saved; and it is contrary to his*  
*Nature to will the destruction of any of his creatures. Here the*  
*Blession and Reprobation doors to be opened, as the mind comes to*  
*stand in the good will; and to be moved by it, such come into the Ele-*  
*ction; and such know the Election and Reprobation. But such who*  
*come not into the Light, they are in the reprobate state; where both*  
*Blession and Reprobation lies hid from such.*  
*This I was moved in the Light of Christ to write; that they that*  
*are not wisely blinded and hardened, may turn in their minds; and*  
*try whether this be true yes or nay; but some are so terried upon their*  
*fees, that they will stand where they are; and will not obey what the*  
*Apostle Paul said; Prove all things; and hold fast that which is good.*

*Some Queries to them that deny Womens speaking in the Church*  
*Whar Woman is it that is not permitted to speak in the Church?*  
*Is it she that is come to have Christhead in her? Or, is it*  
*she that is not come that length, but is learning, and so is to learn in*  
*silence? Or, may not Christ speak through the Woman, when he is*  
*head over all? if not, then why did Paul (that said, I suffer not a Wo-*  
*man to speak in the Church) allow of Women as his Fellow-Labourers*  
*and Helpers in the Gospel? it appears that she was on her travel, and*  
*he commended her to the Church. What did they travel about, or*  
*help him in? what was that labour and help? Rom. 16. 1, 2, 3.*  
*Why did Paul suffer Philips daughters to prophesie? were not they*  
*Prophetesses? and had not they the Spirit of Prophecy? And where-*  
*fore is the Spirit of Prophecy given but to edifie the Church? It is*  
*commended by Paul above many other gifts. See 1 Cor. 14. 1. Follow*

after Charity, and desire after spiritual gifts, but rather that ye may Prophesie. And see the 3d verse, *But he that Prophesieth, speaketh unto men to Edification, to Exhortation and Comfort.* Now seeing he that prophesieth hath the Spirit of Prophecy, and seeing it is through the Spirit of Prophecy that he speaketh to Men to Edification, Exhortation and Comfort; Why may not the same Spirit of Prophecy, being head in the Woman, as in *Rhilep's* daughters; seeing Women are made Prophetesses thereby; I say, why may not the same Spirit of Prophecy put forth the Female to speak to Men to Edification, Exhortation and Comfort? Or else, Were not the gift received in vain, if it were not to be used? and if it be to be used, Then must it not be for the service of the Church, for Edification, Exhortation and Comfort? Is not the Widow without an Husband? Was not *Israel* that went from her spiritual Husband, called an Harlot, or a Whorish woman? and were not there many Males and Females to make up this Woman that had forsaken her Husband? Is not *Christ* the Husband? is not his Church the Spouse of *Christ*? is not he as well the Husband of the Males as of the Females; and of the Females as of the Males? And are not the Priests Bishops of that Whorish woman, that is gone from the Husband *Christ*, who are to be silent? and also the Woman that is in the Church, which may be said to be in the Church, and yet but in learning, and is not learned; she is not fit to teach, but is to be silent, and learn in silence until she be learned; and then *Christ* the Husband, in the Male and Female, the Head in the Male and Female, is one; and it is he, the One in all, both in the Male and Female, that speaks; and the Male as well as the Female, is that Woman that is not to speak, who hath not learned *Christ*, and is not made subject to him; but such who have learned him, whether Male or Female, he may speak in them; and then it is not the Woman, but *CHRIST* the Man that speaketh in the Male and in the Female. And who so denies this, disprove it if he can.

And what will ye do with that in *Jos 2. 28*? If you will not suffer *Christ* to speak in the Females, then you will contradict *Jos's* Prophecy, and so will judge him a lying Prophet, who spake in the Name of the Lord, saying, *I will pour out my Spirit upon all flesh: yea, it is said, that Daughters shall prophesie as well as Sons, no distinction made: Upon the Handmaids in those days will I pour out my Spirit.* And when was this fulfilled, if it was not among the Apostles? If *Paul* had stopp Women and Maids that had learned *Christ*, would not that have been against *Jos's* Prophecy? but *Paul* did not so; for he cites



the Law and faith, *as also saith the Law*. But the Priests are blind, and cannot see what the Woman is that was not permitted under the Law, nor under the Gospel to speak. For, the Law did not forbid *Miriam*, and those Women that prophesied and were Prophetesses, *Judg. 4. 3, 4, 5, 6. Luke 2. 36.*

And was it not a Woman that was sent by *Christ* that first did preach his Resurrection to the Disciples? They that would stop *Christ* from sending Women now, who are Witnesses of his Resurrection, they be of another spirit; and also they are of another spirit than *Moses* was of, who said, *he would that all the Lord's People were Prophets*; and were all the Lord's People Men, and no Women amongst them? It appears that *Moses* would not stop any, either Male or Female, among the Lord's People; but the Priests and many more, are of another mind: but that mind is not the mind of *Christ*, and therefore we matter it not what it either leads to say or affirm, seeing they will be wilful. And seeing it is written in the first language of *Greek* (out of which the *English* was translated) *ὁ ἄνθρωπος*, which word signifies both Man and Woman; and in *Latine*, *hic & hac Homo*, which doth signifie both Man and Woman: and in *John 1. 1, 9.* where it is said, *The Word which was with God, was the true Light, which lighteth every Man that cometh into the world*; which word *Man* signifieth both Man and Woman: and as it maketh no difference in the enlightning, neither doth it in their speaking. But that the simple may not be deceived by them, many things have been and are written for their sakes, more than for the sakes of such opposers, who will go after their own deceived heart, and will not be warned, and so the Lord lets many of them alone, to whose righteous Judgements I leave them, who will plead with them for what they have done against Him, who by their Sophistry and subtil Insinuations have turned aside the simple out of the way of Truth.

VV. D.

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THE END.